

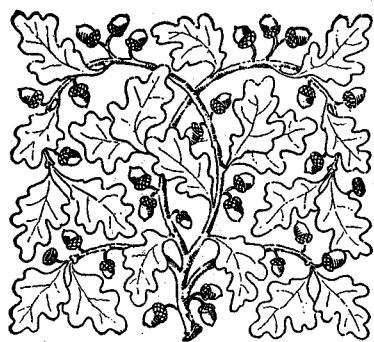
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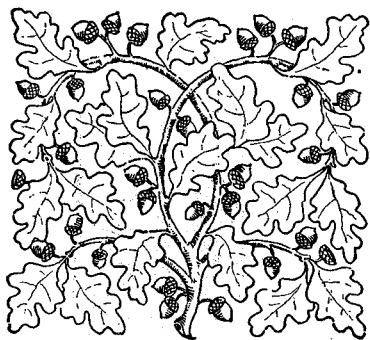
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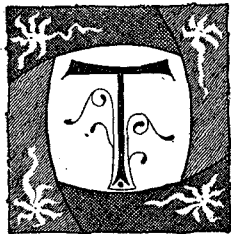
Volume 48

For Week ending 5 August, 1893

Number 6



The Week



HE unreserved submission by Siam to the rigorous and ill-defined demands of the French ultimatum can only be interpreted as a recognition by Siam of the fact that she is a weak nation in the grasp of one strong, ambitious, and unscrupulous. We gave last week an outline of France's demands and of the first reply of Siam, which, in a quite reasonable and moderate way, pointed out that France did not even define clearly what territory she asked for. At the same time Siam agreed to most of France's claims and suggested international arbitration on the other points. The reception of this conciliatory reply was such as to convince Siam that her best policy was to throw herself upon the mercy of her invader. From England it was clear she could expect no assistance, except as Great Britain might find it necessary to protect her own commerce. The blockade instituted by France was of a very questionable kind from the standpoint of international law, as actual hostilities between the nations did not exist. Neither Great Britain nor Germany was likely to submit to such a blockade if attempted to be enforced against its commerce. The blockade would never have been entered upon were it not for the impulse given to the French Government by the popular excitement and dislike toward England. For a moment the war clouds seemed to threaten seriously. In the English war and naval offices great activity was manifested, leaves of absence were recalled, and war-ships were fitted out with the utmost expedition. But Lord Rosebery conducted the negotiations for England with great calmness and at the same time with firmness. He informed France that Great Britain could not, so far as her merchant ships were concerned, recognize such a blockade as was contemplated, and it is generally believed that he received assurances from the French Government that no attempt would be made to interfere with English vessels. The critical point in the relations between France and England had thus been passed when the news of the acceptance by Siam of the ultimatum was received.

It becomes constantly clearer that France's action in this matter has been prompted, not by a sincere desire to assert her national honor and to obtain just and reasonable reparation for injuries inflicted, but by the greed of territorial acquisition and the desire of gaining the popular applause of Paris. The elections in France are near at hand, and that fact in itself has had a remarkable influence on the policy of the Government. It is significant to note how little is said of the claims of injury on account of which France has extorted such a large portion of her territory from Siam. These injuries arose out of alleged encroachments by the Siamese upon Annam; when remonstrated

with, the Siamese abandoned without resistance most of their posts on the left bank of the Mekong, but in one place fighting ensued, and a French captain, Thoreux, was carried away as prisoner; later a French agent was assassinated by a Siamese mandarin; as to the firing upon the French war-ships, it must be remembered that these ships crossed the bar and ascended to Bangkok in time of peace, contrary to the orders of the Siamese Government, and also contrary to orders which had been sent from France, but which, it is alleged, had not reached the French naval officers. All these wrongs, no doubt, constitute a case for reparation, and the Siamese Government in its first answer showed every disposition to pay for the errors of its subordinates in money and in territory. The French demands, however, were out of all reason. What they were we told in detail last week. What "Annam's rights in the Mekong Valley" (to which France claims to have succeeded) may be, no one knows. If France attempts to seize upon the northern part of the Siamese territory, which she now demands, it cannot be doubted that she will have China to deal with, as that country claims rights in the territory, and will assist the native tribes. It is certain also that England will have something to say if France attempts to occupy the territory adjoining Burmah. Still further, it is probable that the native tribes will be slow to recognize the action of the Siamese Government, and to submit to the French. There is a general feeling prevalent in diplomatic circles that France has claimed more than she intends really to take, and that, having accepted Siam's absolute submission, she will relinquish her grasp on part of the territory in dispute. Danger of hostilities between France and England and between France and Siam may now be regarded as averted. The settlement of boundaries and treaty rights will, however, involve many difficult and nice questions, and the subject of French-Siamese relations will be for a long time to come an important question of international diplomacy.



Much that has happened in the House of Commons during the last six months, while the Home Rule Bill has been engaging its attention, is asserted to have been without precedent. However this may be, there is assuredly no precedent in English Parliamentary history for the disorder and riot reported to have occurred on Friday night of last week, when, with the exception of two clauses, the committee stage on the Home Rule Bill was brought to a close. The scene was chiefly due to the action of Mr. T. P. O'Connor, an anti-Parnellite Member, sitting for an English constituency, who, when Mr. Chamberlain was closing, with considerable acrimony, the discussion on an amendment to the principal financial clause, shouted across the House the epithet "Judas," which for some years past has been applied to Mr. Chamberlain by Irish Nationalists on the platform and in the press. Mr. Mellor seems not to have heard Mr. O'Connor's exclamation, and

was proceeding to divide the committee on the amendment when several of the Conservative Members directed his attention to it, asking that it be "taken down" and that the offending Member be reported to the House for punishment. To understand the scene which followed, it must be remembered that, although the Irish Members of both groups are voting with the Government, they are still sitting where they have sat for twelve years past, on the benches below the gangway on the Opposition side of the House and to the left of the Speaker's chair. This fact accounts for many of the scenes between the Nationalists and the Conservative Members which have marked the present session, and especially accounts for Friday night's disorder, as all the rough-and-tumble fighting took place between Members sitting on the Conservative and Irish benches. As regards the new financial clauses, which occupied the House nearly all last week, the net result is that for the first six years of the new Irish Parliament the Imperial Exchequer will collect taxes in Ireland as under the existing arrangement, retaining one-third as Ireland's contribution to Imperial charges and handing over the other two-thirds to the Irish Exchequer. Under this plan, Ireland's contribution will, it is estimated, amount to £2,262,000 per annum, as against £2,370,000 under the plan originally introduced into the bill, and it is confidently expected that the Irish Parliament will in the first year of its existence have a surplus of income over expenditure of £512,000. All the schedules to the bill, even those fixing the eighty new constituencies which are to elect Members to the House of Commons, were carried under the new closure rules without discussion, and at the end of Friday's sitting all that was left for settlement, so far as the committee stage is concerned, were two other financial clauses, one dealing with the Irish Church surplus under the Disestablishment Act of 1869, and the other with the repayment of money advanced to municipal and other authorities out of the Irish Local Loans Fund. Report stage is now fixed for August 7; third reading for August 16; and it is expected that the bill will come on for second reading in the House of Lords on the 23d, and that by September 1 its fate, for the present session of Parliament, will be settled.

Home Rule is not the only question in respect to which the House of Lords is at issue with the House of Commons. Not long ago the House of Commons carried a resolution in favor of doing away with the intervention of the Lords Lieutenants in the appointment of county magistrates. This resolution directly concerned the privileges of at least fifty-two members of the Upper Chamber, for every Lord Lieutenant is a member of the House of Lords. As a consequence, an outcry was raised by the Peers, and a counter-resolution was carried deprecating any interference with a custom which is almost as old as the county magistracy itself. This is part of the movement against the privileges of the landed classes in rural government—against what remains of their feudal position—which is the most characteristic feature in English politics since the last Parliamentary Reform Act, that of 1884, which made England a democracy. This revolt against the ancient privileges of one form of wealth commenced as soon as the rural democracy obtained their votes, and in response to it Lord Salisbury's Government was compelled, in 1888, to pass the measure which established the county councils and deprived the landed classes of their privileges as administrators of county affairs. The Parish Councils Bill now before Parliament is another measure to the same end; while the resolution adopted by

the House of Commons is intended to deprive the landlords of their peculiar and exclusive privileges in connection with the administration of justice in the rural districts. Neither in the towns nor in the country districts is there any payment attaching to the office of magistrate. It is a purely honorary office, and one which is much prized on account of its social advantages. The Lord Chancellor appoints to both benches. In the one case, that of the boroughs, he acts on the advice of the local Member of Parliament or of the Town Council. In the other, in accordance with a very old custom, he acts only on the nomination of the Lord Lieutenant, the representative of the Queen in the county; and another custom has existed for generations, under which none but large owners of land are so nominated, while no man is nominated, no matter what his holding of land may be, if he has been engaged in retail trade. Nine out of ten rural landowners are Tories. Thus it has come about that the county benches are all manned by Tories. It was with a view to equalizing matters that the House of Commons adopted the resolution in favor of taking the power of nomination out of the hands of the Lords Lieutenants and permitting the Lord Chancellor to act in regard to county magistrates as ever since 1835 his predecessors have acted in regard to the boroughs.

Australia, which is trying many industrial experiments, is the source of another attempt in the direction of a communistic community, to be known as the new Australian Co-operative Settlement Association. The formal announcement of principles and plans declares that "so long as one depends upon another for leave to work, and so long as the selfishness induced by the uncertainty of living prevents mankind from seeing that it is best for all to insure one another against all possibilities in social development, it is proposed to found a community which shall own land in common and divide profits and expenses equally." The sexes are to be placed on a basis of absolute equality, and children are to remain under the care of their parents, but to be supported by the community. Individuality is declared to be a fundamental characteristic of the community, and, in thought, religion, speech, and all other matters, is to be held inviolable. Although originating in Australia, the new community is to find its location in Paraguay, by formal arrangement with the Government of that country. About 450,000 acres of land have been secured on the Rio Tibicuari, and the Association agrees, according to the New York "Nation," to establish four hundred families on the ground within two years from January 7, 1893, and to plant a colony of eight hundred families within four years from that date. The members of the community are to be responsible to its directors, who are to be appointed annually, but the community itself is to be responsible to the Government of Paraguay. The enterprise appears to have been undertaken, not for the purpose of testing any theory, but of securing for a group of working men and women better conditions of life.

There has been continued disturbance throughout the past week in financial and business circles. The placing of the Erie Railroad in the hands of receivers had an important effect on an already doubtful market. This action, it is generally conceded, was not due to reckless management on the part of the present officers of the road, but was a result of the heavy burdens the road has borne for many years, handed down from its early disastrous and infamous mismanagement. The suit which brought about

the receivership was in a measure a friendly one, and the receivers appointed represent the present management. It was in part this Erie incident, and in part the reports of further bank failures and of the closing of some factories, that produced the great fall in the stock market which once or twice threatened a panic. The fall extended to many perfectly sound stocks, and a rush of small capitalists to invest permanently in these securities did much to steady prices. The same cause, however, produced a drain on the savings banks, and, in fear of a rush by ignorant depositors, the savings banks of this vicinity, most, if not all, of which are sound beyond question, have put in force the rule requiring sixty days' notice before the withdrawal of large deposits. Some bankers have feared that this would precipitate the very evil it was aimed against, but it is argued that, if it does, the remedy is provided by the action itself, as in sixty days there is good reason to hope for a marked improvement. On the whole, the condition of things at the beginning of this week was much better than in the middle of that preceding. Next week Congress will meet, and it is confidently predicted that its first action will be the repeal of the purchasing clause of the Sherman Act. There is no doubt that bills will at once be introduced for the free coinage of silver, and for various plans of bringing about bimetallism in our currency, while it is equally clear that all such bills will meet with strong and able opposition. What some of the arguments on both sides will be may be seen by reading the two articles printed in another part of this paper, which present the views of monometallists and bimetallists on the currency question and the financial crisis.

The Provisional Government of Hawaii has framed a new treaty to take the place of that which was withdrawn from the consideration of the Senate by Mr. Cleveland. Contrary to the usual practice of diplomacy, the substance of the new treaty has been given to the public. It consists of five articles. The first of these cedes the rights of sovereignty over the Hawaiian Islands to the United States; the second transfers the Government property and lands; the third provides for the appointment by the President and Senate of a United States Commissioner to reside in the Hawaiian Islands, with power to veto any act passed by the local Government, which is, except for this restraint, to legislate for the internal affairs of the islands for five years; the fourth prohibits Chinese immigration at present, and also forbids Chinese laborers now on the islands from entering the United States; the fifth provides for the assumption, by the United States, of the public debt of Hawaii, the interest on which, however, is to be paid by the islands. The general disposition seems to be to leave the consideration of the details of this treaty until after Commissioner Blount shall have made his report. The United States will certainly show no undignified haste in seizing upon foreign territory. Mr. Blount's report is expected to be exhaustive, and when it is before the country the people will be able to judge the question intelligently by comparing it with the arguments of the Hawaiian Commissioners on the one hand, and the opponents of annexation (such as Mr. Spreckels and Mr. Nordhoff, for instance) on the other. There are to be considered, not only the wishes and interests of the American residents of Hawaii, but also the wishes of the people of the islands taken as a whole, and the interests and policy of the United States at large.

If any of our readers supposed that with the expiration of the charter of the Louisiana Lottery Company that com-

pany intended to abandon its public plundering, such readers are doomed to be quickly undeceived. We have reported from time to time the rumors as to the attempts made by the Louisiana Lottery Company to establish itself in Honolulu and Honduras. It now seems to be beyond doubt that the latter country is to be the scene of the future operations of the greatest gambling corporation of our times. The Company itself is advertising, in those few papers which it finds willing to break the law of the United States for cash, that it will remove its business after the end of this year to Honduras, and that there it will "go on as now without any break." Special articles printed in the papers which are favorably disposed to the Lottery Company state that it has purchased a plot of ground at Port Tampa, in Florida, and that it is to erect a building, covering the entire block, where it will do its printing and such other business as it can carry on there without directly violating the laws. It is also reported that the Company will run a line of steamers between Honduras and Port Tampa, and is to lay a special cable. All these facts show beyond question that the Company will rely in the future as it has in the past upon the United States for the main source of its nefarious income. The fight is not over; it is only transferred to a new field. We earnestly hope that the attention of the new Congress will be at once called to this matter. The use of our mails to further the purpose of gambling must cease.

Under the title "An Inside View of Daily Journalism" are grouped three important articles in the August issue of the "Forum." The first, "Journalism as a Career," is by Mr. J. W. Keller, President of the New York Press Club, and editor of the "Recorder." It details certain hard facts characterizing the conditions of daily journalism in New York to-day; facts which must not be accepted as applying too broadly either to journalism other than that of the daily press, or to journalism in other and smaller cities. These facts are told with cynical plainness, and with the evident purpose of challenging the attention of young men, and of deterring them from becoming journalists, if they had that intention. Mr. Keller starts out by making very clear a distinction—often lost sight of—between journalism as a business and journalism as a profession—or, as he calls it, a "trade." So completely has the business, money-making side dominated the professional, editorial side, that, in Mr. Keller's judgment, "journalism is a vocation in which unorganized labor is wholly at the mercy of capital." This he explains principally on two grounds: limitation of income, and uncertainty of tenure. Mr. Keller puts the probable limit of a reporter's income at \$2,000; of an editorial writer's at \$4,000; of a city editor's at \$5,000; and of a managing editor's at \$15,000—which last salary, he says, is received by only two men in New York to-day. Compared with the incomes of men in other professions in New York, especially law and medicine, these are seen to be entirely out of proportion to the quality and quantity of the brain-work done. But the comparative smallness of the pay is not the worst of it. When a newspaper worker approaches middle life, and finds his freshness and energy gone—largely as the result of the exhausting nature of his work—he is very likely to be cast aside without compunction on his employer's part, left to the precarious chances of competition with younger and stronger men. Mr. Keller notes that the great majority of newspaper workers are young men. What becomes of them when they grow older? This is a question which Mr. Howells asks in one of his novels. Mr. Keller answers him. For the most part, he

says, they drift either into politics or the theatrical business. As for the chance of owning a newspaper, the cherished ambition of every true newspaper man, "there are ten great daily newspaper properties in the metropolis; there are five thousand working newspaper men." That fact carries its own comment. What Mr. Keller has to say in all this simply bears out the observation of any one who has studied the conditions of journalism in a great city like New York. It holds out no chance for large success to the man of only commonplace ability. In law or medicine such a man may earn a more than comfortable income by good luck; he does not need to be a genius to make a more than fairly good living.



The other two articles in the "Forum's" symposium are chiefly interesting as putting, in a somewhat novel way, questions of journalism often discussed. To prove the deterioration in the quality of news in the last twelve years, Mr. John Gilmer Speed prints a table showing relatively the space given to various kinds of subjects in four leading New York papers on a certain day of the month in 1881, and on the same day of the same month in 1893. In the case of one of these papers the space allotted to "gossip" has grown from one-half a column to sixteen and three-quarter columns; in the case of another, from two to thirteen columns; in the case of still another, from one column to twenty-three. This is typical of similar changes in the other subjects included in the table. Mr. Speed, however, is not hopeless of reform, because "in no other field of endeavor is cheapness—a sacrifice of quality for quantity—now esteemed of the first importance." The concluding article is by Mr. C. R. Miller, editor of the New York "Times." It is a defense of the better New York daily journalism from wholesale charges of sensationalism and worse. Mr. Miller calls, with justice, for a nicer discrimination between papers. He instances many great public services rendered by the modern press, from breaking up corrupt rings to establishing fresh-air funds. He insists, in extenuation of much that is criticised, on the size and variety of the constituency to which a newspaper must look for support. But it is all the way through "a plea by avoidance." Mr. Miller's conclusion is: "The newspapers are as good as the age and the world in which they are published. It would be a monstrous breach of the law of evolution if they were much better." The probable truth of this last is, to many, the most discouraging feature of the situation. There is in it little suggestion of hope for the future.



GENERAL NEWS.—The court martial held to examine into the Victoria disaster has rendered a verdict entirely exonerating Captain Bourke and the other surviving officers and stating that the error which led to the collision was Admiral Tryon's.—Cases of cholera continue to be reported from Naples (where 292 cases and 157 deaths were recorded in the week ending July 28), from Alessandria, the capital of the Italian province of Piedmont, from Smyrna, and from other points in Italy, Asia Minor, and Africa; the port of Genoa is being closely watched by the United States immigration and medical officers; in Russia there has been an increase in the number of cholera cases.—President Cleveland has appointed as Collector of the Port of New York Mr. James T. Kilbreth, an anti-Tammany Democrat and ex-Police Justice; Mr. W. H. Bunn, of Cooperstown, has been made Appraiser for the district of New York.—For the first time since electrical execution was adopted in the State of New York a horrible accident and

delay took place in the execution last week; the chair and the dynamo both broke down after the first shock was administered, and it was necessary to keep the condemned man—Taylor—an hour under the influence of morphine until connection could be made with another dynamo.—A counter-revolution in Nicaragua has captured the town of Managua, and has probably driven the new President, Zavala, from power in much the same way as he recently expelled Sacasa; the city of Leon is the headquarters of the new revolution.—Dr. John Rae, the famous Arctic explorer and naturalist, died in London on July 24.—Over 250,000 men are said to be engaged in the great strike of English coal-miners.—The World's Fair was open last Sunday in consequence of legal complications arising out of the Clingman injunction suit; only about 18,000 persons were present.



John Fiske

During the last twenty-five years American scholarship and literature have been specially fruitful in historical investigation and writing. At the end of the Civil War we came to National self-consciousness, and popular interest turned more and more instinctively to the early history of the country, to the study of the genesis of its institutions, and to a critical examination of the principles underlying the political system and a critical survey of the men who gave those institutions form and direction. The last two decades have seen volume after volume of historical and biographical work added to American literature. Almost all of this work has been valuable; much of it has borne the stamp of a genuine literary quality. Among the men who have come to the front in this field no one has attained so wide a popular reputation as Mr. John Fiske (whose portrait we add this week to our series of "cover portraits"), for the reason that no one has combined such ample knowledge of authorities and material with lucidity and charm of style. Mr. Fiske is not only one of our foremost historians, but also one of our foremost men of letters, and any account of the literary activity of the last twenty years must give large place to the work which has come from his hand.

Born on March 30, 1842, at Hartford, Conn., a city of delightful atmosphere, and for many years notable by reason of the presence within its borders of more than one man of intellectual force and distinction, Mr. Fiske is now in the very prime of life. His father was a journalist, and was connected with newspapers in Hartford, New York, and other places, dying in 1852. Three years later Mr. Fiske's mother married the Hon. Edwin W. Stoughton, the well-known lawyer of this city, who was, not many years ago, United States Minister to Russia; and the boy's name, which had been Edmund Fiske Green, was now changed to that of his mother's grandfather, and became John Fiske. A good part of Mr. Fiske's boyhood was spent in the city of New York, and in the home of his grandmother at Middletown, Conn. He entered the Sophomore class at Harvard University in 1860, carrying with him strongly developed tastes in several directions. He was attracted towards science, and also toward the study of the languages. At eighteen, besides his knowledge of the classics, he read easily Portuguese, Italian, German, Spanish, and French, and he possessed a considerable knowledge of Swedish, Danish, Dutch, and other languages. His mental activity, his great power of acquirement, and a force of mind which promised to carry him far in whatever field he entered upon, were already distinguishing characteristics. History,

philosophy, and philology were his favorite subjects of study in college. After graduating in 1863, he entered the Harvard Law School, and two years later opened a law office in Boston. The law has often been a temporary resting-place for young men who were afterwards to distinguish themselves in literature. Mr. Lowell began life as a lawyer, and said, not many years before his death, in a speech at a dinner in Boston, when the subject of the legal profession as a public function was being discussed, that law had been to him an office and nothing but an office. Mr. Bryant was not unwilling to be reminded of the days when he was an obscure lawyer, and to add that he would probably have remained one if he had continued in the profession.

Mr. Fiske studied history and waited for clients. The historical study bore fruit, but the clients, fortunately, did not materialize, and the future historian was not long in discovering that his vocation lay in another direction. He began his literary work by publishing a number of essays in reviews, magazines, and newspapers; and his first book, "Myths and Myth-Makers," did not appear until 1872. Two years later the "Outlines of Cosmic Philosophy," based upon a series of lectures which had been delivered in 1869 and 1871, attracted wide attention both in this country and in England, and was at once recognized as the work of a man of singular power of statement and thorough mastery of his subject. It was then, and it still remains, on the whole, the most lucid exposition of the doctrine of evolution, which was then comparatively new in the philosophical world and almost entirely new to the general reader. Once launched upon his career, Mr. Fiske's busy pen knew no rest. "The Unseen World, and Other Essays," "Darwinism, and Other Essays," and the "Excursions of an Evolutionist" followed; to be succeeded by two little books, notable for compression of thought, breadth of view, and extraordinary interest, "The Destiny of Man" and "The Idea of God"—volumes in which Mr. Fiske has apparently stated his view of the significance of the life of man upon this globe. The philosophical impulse fortunately yielded to the historical impulse, and for the last ten years and more Mr. Fiske has devoted himself almost exclusively to the preparation of successive volumes on different epochs of American history—a subject to the study of which he had given great attention from his college days. These volumes now stand, in the order of narrative, although not of publication, "The Discovery of America," "The Beginnings of New England," "The American Revolution," and "The Critical Period of American History, 1783-1789." Mr. Fiske has made no announcement, so far as we are aware, but there is a general impression that these volumes are part of a comprehensive history of the American people. It is much to be hoped that this impression is founded upon fact, for no man has touched our early history with a style at once so lucid and so entertaining, or has set historical events in so clear and comprehensive a light. The little book on the "War of Independence" which Mr. Fiske contributed to the Riverside Library for Young People is a model of luminous arrangement no less than of lucidity of style. It puts the reader, within the compass of a small volume, in possession of the large outlines of the Revolution.

Of late years Mr. Fiske has become as well known on the lecture platform as through his books, and has been welcomed in all parts of the country as a lecturer who addresses himself to the intelligence of his audiences and at the same time commands their unwearied interest. Again and again he has appeared in successive seasons on the same platform to find the same audience still eager to

listen. There is no formality about his style either on the platform or in his books. He is always simple, direct, and with a strain of robust common sense running through all that he says. His work of preparation has been done largely in Cambridge, where he has a very delightful home, with access to the libraries of Harvard University and of Boston. For seven years he was the assistant librarian of Harvard University, and since 1879 has been a member of the Board of Overseers of that institution. He has repeatedly visited Europe, has lectured in English cities, and has studied men widely in different climates and under different skies. He is a man of robust and genial temperament, with an exhaustless fund of information, extremely companionable with those who know him, and, while not, in one sense, a fluent talker, has command of many subjects, and wherever he speaks is listened to with the greatest interest.



The Responsibility of the Moderates in the American Board

The Prudential Committee carefully avoids in its minute any reference of the case of Mr. Noyes to the Board. None the less does its decision force the question of his appointment upon that body. The Committee declines to appoint on the ground of its "instructions." It explicitly, and even obtrusively, makes the Board responsible for its action. The Board is now compelled to say whether or not this action expresses its mind and will. This is the inevitable question to be decided at Worcester next October.

If the Board were not a close corporation, whose members have long been selected mainly from a particular type of men, there could be no doubt that this action of the Committee would be at once reversed. Whether this will be the case or not depends largely upon a class of men who usually, when affairs reach a crisis such as now exists, see that true conservatism requires change, and secure it. How many such there are in the Board will be seen when it meets. This much is now plain: there is a clear call to them to put forth their full strength. They may not be numerous enough to rescue the Board from its present complications, and make it again the organ of the Congregational churches in their foreign missionary work. But the probability is that they hold the balance of power, and can change the situation if they will. They can at least make the effort, and they are responsible for the result to the full extent of their opportunity and power.

Many considerations urge to action, to some of which we will briefly refer.

1. *The breach which is widening between the Board and the churches.* Signs of this have already appeared in the protests of influential churches and in the action of large representative ecclesiastical bodies. There is unquestionably a great amount of dissatisfaction which has not as yet found formal expression. It has been held in check by an expectation that the natural progress of events would remove some difficulties and bring about needful changes. Not a few who have cherished such hopes will be roused to opposition by the rejection of such a man as Mr. Noyes has proved himself to be. There will be felt to be something intolerable in the working of a system, or execution of a policy, which requires such an act. It sets aside the recognized Congregational tests—the test of agreement with the best-known and commonly acknowledged creeds of the Congregational denomina-

tion and of the Christian Church, and approval by a regularly called and fairly constituted Council. It ignores the safeguards of tested Christian character, the common liberty of Congregational pastors, and draws a perfectly untenable line of distinction between servants of the churches at home and abroad. What the churches want is some assurance that the Board will act in accordance with their spirit and aims; that it will fairly represent them. The action in the case of Mr. Noyes, if accepted and confirmed by the Board, will show unmistakably that the Board does not so represent them. No one can suppose for a moment that the churches would not accept as final the action of such a Council as that which asked for Mr. Noyes's appointment, or would reject the request of the entire Japanese Mission. If the Board fails to enroll Mr. Noyes as one of its missionaries, it will inevitably widen, and this indefinitely, the existing breach. The Moderates have, we suppose, the power to prevent this; and if so, this is their responsibility.

2. *The loss of no little conservative support to the Board.* We refer to that large class of men and women in the Congregational churches who are not given to change, who are deeply interested in the missionary operations conducted by the Board, and who instinctively resist any influence which they fear may weaken the motive to missions or reduce their power. It was not unnatural that the suggestion of a future opportunity of grace for the heathen should disturb such minds, nor that the cautionary policy adopted at Des Moines should have had their support. But these men and women are neither bigots nor Bourbons. They are Congregationalists. They inherit traditions of liberty and progress. They have not been blind to the fact that the Prudential Committee, under the pressure of the growing knowledge of the Church respecting the eschatological teaching of the Scriptures, was obliged to abandon, as a test of candidates, Dr. Alden's dogma of the universal decisiveness of this life, because of its lack of definite Scriptural support. They have seen that the Committee has been trying to do what is impossible—namely, to prescribe a dogmatic test upon a subject which it concedes is not susceptible of dogmatic treatment. Their endeavor, from this point of view, is as absurd as to attempt to draw a territorial line in mid-ocean, or between the skies and the sun. There is no longer a question of principle at issue, but merely one of prudence or caution; namely, Is it wise or safe to appoint a man like Mr. Noyes? When the facts are understood—and Congregationalists are not particularly slow of apprehension—there can be no question how these conservatives will answer the question. They will say that it is folly and waste not to appoint such a missionary, and if the Board persists in such folly, it will reap the usual consequences.

3. *The waste of opportunity.* The Board can, if it will, remain the organ of a united body of churches. It cannot split this body. All the tendencies of the time are against division. The moment the churches discover that the policy of the Board has become "divisive and perverse," they will repudiate it. How can the Board do the foreign missionary work of this united body? Only by recognizing the common rights and privileges of its members. Among these—one of the most precious of them—is the right to share in the work of foreign missions as conducted by the Board. The form and method of this participation depend on a variety of considerations. But every Congregationalist has a rightful part in it. The action of the Committee has its chief offensiveness in this, that it splits the denomination into two sections, and says that it will accept candidates from only one of these. Mr. Noyes holds no

opinion not fully recognized by Congregationalists as permissible. A fairly representative Council could not be convened that would reject him. The Committee rejects him. If the Board also rejects him, but one conclusion will be possible—the Board deliberately chooses not to be the foreign missionary organ of the Congregational body.

But there are other opportunities more important still. What is the need of the hour and of the world? Are not men everywhere calling for a gospel which can be preached on every continent and island as the wisdom and love of God? Of all bodies, a missionary society should most sedulously cultivate "the simplicity that is towards Christ," and guard liberty of opinion. Its dogmatic tests should be the essential doctrines, and no others. Its agents are to work under all the varying conditions of human life, under all skies, in all lands. The issue raised by the case of Mr. Noyes can be settled by the Board in a way which will give a forward movement to the whole missionary work of our time. What is necessary to Christian faith can be exalted. What belongs to opinion can be so distinguished. Liberty can be vindicated, while loyalty to Christ is insisted upon. The rejection of Mr. Noyes means loss and disaster. His appointment will signify whatever is put into it. It may mean closer union, new impulse, and enlargement in all our foreign missionary work. It is for the Moderates to say whether the Board will face and welcome its great opportunity.

The Weakness of Self-Consciousness

The restlessness with which many men and women are afflicted does not come, as they often think, from their surroundings, but from themselves. It is an old truth, which each man must learn for himself, that we do not find happiness and content; we carry them with us. We are always transferring to conditions and surroundings a responsibility which belongs to us, and we are always trying to get from conditions and surroundings that which we can get only from ourselves. It is a sign of the greatness of our natures that we carry within us the seeds of happiness or unhappiness, and that, in spite of our intimate and necessary relations with the world, we are fundamentally independent of it. Of itself it can neither give us peace and content, nor take them away. The secret of peace is self-mastery; the conscious direction and control of our inward lives; the putting of the thought of self in the background, and the free reception of all that life offers us, and the unconscious outgoing of all our activities in response. In no way is this self-mastery more distinctly shown than in a diminishing self-consciousness and an increasing unconsciousness. Many good men and women are hampered and distressed by self-consciousness; by the fatal intrusion of self at the moment when a clear field and a clear vision are necessary. Such men rarely look through a clear atmosphere; they see through an atmosphere which distorts and exaggerates all objects. Instead of having the stars for company on the long, hard journey, they stir up the dust of the road to such an extent that the heavens are obscured. Instead of seeing the world clearly and steadily, they see it always in relation to themselves; instead of deciding each question in a clear, intelligent mood, they are confused and perplexed by the intrusion of the personal element. This temper is not egotistic, for self-conscious men and women are often unselfish and generous to a degree; it is, rather, egoistic, or the undue and abnormal consciousness of self. And it is a weakness because it throws the nature out of harmony, diminishes

its capacity for growth, and destroys its repose and content. All the deepest thoughts come out of our unconsciousness, out of that profound resting upon God in which there is no thought of self; and the more unconscious we can become, the richer, stronger, and greater we are. To turn our conscious thoughts and moods into unconscious ones is the need of those who would live the whole life which God opens to us; to get away from the shallows of our small selves, and spread sail on the shoreless sea of truth and action and life.



Settled

There are a great many persons who imagine that this age is unsettling faith, that all the world's thinking has gone for naught, that nothing is settled. We think they are mistaken. The world has learned something during the past eighteen centuries—yes, during the past three centuries. Some people have learned more than others, it is true. The world marches in procession. Some people are living in the year 1892, and some in 1792, and some in 1692. We doubt whether there are any at all living further back than the seventeenth century.

In the first place, then, we have settled it that God is one. There is no longer any polytheism in civilization. We have come to know as a settled fact that nature is one, and history is one, and humanity is one, because God is one. Then we have come to a larger thought of God. We have come to believe that he cannot be defined by theological definitions; that he transcends our thinking of him. The spirit of agnosticism is more reverent than the spirit of a dogmatism which imagines that God can be defined by human philosophies. There are no longer any intelligent and cultivated atheists in the world; there are no longer any educated and cultivated men who believe that the world is a great aggregation of atoms, ruled by chance. They differ in their definitions of God; many may agree, perhaps, that no definition of God is possible; many may proclaim themselves agnostics. But there is a universal faith that back of all phenomena, transcending it and yet pervading it and giving it unity, is the one divine, infinite, invisible, eternal, immortal essence, whom we call God.

And it is settled—at all events in all Christian circles—that this God, who is in nature and over nature, is a God of love. It is true that not all men in the Church fully accept John's doctrine—God is love; not all men accept Christ's portrayal of God in the parable of the Prodigal Son; but the current of human thought in the centuries has been so truly, so undeviatingly, and with such increasing flow moving in that direction that we have a right to say that it is, for all Christian believers, settled that God is love.

And, therefore, it is settled for all Christian believers that no one stands between God and man, that access to the heart of God is direct and immediate. In the "Heart of Midlothian" Jeanie Deans goes up to London to get a pardon for her sister. She cannot go to the King in her peasant attire—he will not receive her; she cannot go to the Queen in her peasant attire—she must have some one to bring her to the Queen; she cannot even go to the Duke of Argyle, whose influence and interest she desires to secure. She goes to a Scotch shopkeeper in London, and through the Scotch shopkeeper she gets access to the Duke of Argyle; and through the Duke of Argyle she gets access to the Queen; and through the Queen she gets pardon for her sister from the King, whom she never sees. This was the mediæval conception of mediatorship: Man cannot get to the King—he is too high; we must go to some one else,

and that some one else to some one else, and that some one else to some one else, and by and by the petition will be before him, and we shall be heard. In Protestantism this notion no longer prevails. There is no priest that mediates between us and God; no saint, no Virgin Mary; and, be it misunderstood or not, we are coming to see that not even to the Son of God must we come *instead of coming to God*. God flings wide open the doors of access to himself; the Son of God is the Mediator in that he reveals the open heart of God and shows us that there is always access to God, because God is everlasting love. The Indian Commissioner goes out to the Indians. He goes to carry them a message. But he must learn the Indian tongue if he would speak with them, or must speak through an interpreter. If the Infinite and Eternal would speak to us, he must take on the human form; must speak in human language; must translate love into terms that the human heart can receive. Jesus Christ is the Mediator between God and man in this: that he reveals what the eternal heart of God is to humanity—not a Mediator because God is so far off that he cannot be approached. God is a personal God, near to every heart that loves him, open to every soul that approaches him, ready to welcome every child that desires his presence and his love.

We have settled that the punishments of God are not vindictive expressions of his wrath and his hate. We have not settled what they are; but we have settled that they are not that. No man could preach in any orthodox pulpit, except possibly to some negro congregations in the extreme South, the punitive doctrine of the mediæval theology. We do not believe in an eternal *auto-da-fé*; we do not believe in an infinite Torquemada. The minister may say this privately and quietly in the circle of ministerial associates, under his breath, and be silent on the subject of future punishments before his people, or he may stand in his pulpit and proclaim it where all the world shall hear; in either case the same thing is true: the hell of the fifteenth century we believe in no longer. And because we believe in it no longer, we believe no longer in the contrivances which Romanism constructed to make belief in that hell endurable—penances, indulgences, purgatories. For there has been wrought into human consciousness this fundamental faith that God is love.

We have further settled that the function of religion is not to appease a wrathful God by something apart from life, but it is to fit a man for life hereafter by fitting him for life here. There is only one way to be fitted for eternity, and that is to be fitted for time. The end of religion is to make the man God-like in all the fibers of his moral and his spiritual being. Louis the Fifteenth, one of the most debased and degraded monarchs of French history, was also one of the most devout. The Roman Catholic Church thought there was nothing incongruous in Alexander the Sixth being a Vicar of Rome and a descendant of St. Peter, because men did not think it was the part of religion to make men good, but the part of religion to enable them to escape future punishment. Now it is settled that religion is life, goodness, love, truth.

New theology is the resuscitation of an old theology; it is the budding and the blossoming of the message of the prophets of the Hebrew Testament, and the Apostles of the New Testament, and the message of Jesus Christ himself, chiefest of all. To be religious is to be a man. It is to be a child of God. It is to have the divine nature. It is to love as he loves and hate only what he hates.

Some things are settled: these are by no means all of them—only some of the most important.

The Financial Crisis

Our readers will find in the two following articles a fair and moderate expression of two diverse views on the present financial situation and the currency question. Both writers are prominent members of the New York Chamber of Commerce, and both are widely known by their previous published utterances on these topics. It was on the motion of Mr. Windmüller, who writes from the monometallist's standpoint, that the Chamber of Commerce of this city appointed a committee of seven members to ask all other commercial bodies throughout the United States to join it in urging upon Congress the necessity of a prompt repeal of the Sherman Law. Mr. Higgins made the most important argument in opposition to the resolutions then adopted.—THE EDITORS.

I.—The Monometallists' View

By Louis Windmüller

OUR exports of gold exceeded the imports by eighty-seven million dollars for the year ending June 30. When they began to increase, and the Treasury reserve to decline, the suspicion that our currency would depreciate unless we stopped further issues for silver was created. During our Civil War legal tender notes were converted into gold or tangible commodities when holders became impressed with the apprehension that they would become worthless. Now people have shown an inclination to hoard currency available for conversion or for some other dreaded emergency. This movement may, and it probably will, continue until confidence is restored by an absolute certainty that the Sherman Law will be repealed, or until all hope for permanent improvement is abandoned. When Great Britain had a circulating medium of \$18.42 per capita, we had \$25.18; and when the bank rate for interest was $2\frac{1}{2}$ per cent. in London, it was 6 per cent. here. Actual business in the open market was done cheaper in England and much higher in this country. Although there is less money in Great Britain, it is more readily obtainable, because people have faith in its convertibility. The lender of a thousand pounds on Lombard Street is sure of getting his thousand sovereigns when the loan is returned. But the lender of five thousand dollars on Wall Street may be compelled to take the sum when our Government can no longer redeem its promises in gold, and the value of the \$5,000 may be reduced to \$2,500.

A Western banker who usually keeps a cash balance of \$70,000 in his vault, and has \$150,000 now, recently scoured our market to get still more. He had taken the cue from some very prominent financiers of our own. For instance, the President of one of our oldest city banks had hoarded money for his institution until it held a reserve of 46 per cent., while the average reserve held by other banks was only 30 per cent. This paragon of caution concluded to join his associates of the Clearing-House when they decided, on June 15, to issue loan certificates to relieve the pressure. He also could furnish substantial aid to Chicago, by the shipment of several millions. It is questionable, however, if the weaker banks here or in the West would have required assistance if the unfortunate idea of hoarding had not been conceived.

Confidence is of slow growth; alarm spreads with lightning rapidity. When a large industrial company became embarrassed in January through reckless extension of its business, our bankers commenced to discriminate against the shares in all similar enterprises. The Cordage Company had to go into a receiver's hands because it required additional capital for its legitimate business when the money market was so sensitive that it could not be obtained. The public jumped to the conclusion that other industrial companies must be in similar predicaments. They were condemned because "their capitalization was too large and they were managed by speculative directors, who published no statements." These charges were probably too sweeping. Some earn large profits, which are divided among all stockholders alike; the meagerness of published statements may be explained by a reluctance to

divulging the secrets of a business which is more open to competition than railroading.

After the suspension of Cordage on May 4, the shares in similar industries were discredited. As they represented a large value, numerous brokers became disabled. Then followed heavy assessments on Richmond and West Point Terminal, the collapse of the Reading, and, more recently, a receivership for the Erie. Serious as these calamities were, they hardly created as great a sensation as the deflection of the industrials. We have seen many of our railroads fall and rise again. On an average, they have not depreciated quite as much as the industrials. Still, the shrinkage was very large. It cannot be less than one thousand millions on the Stock Exchange alone! One failure followed another until the crisis extended throughout the country, from the Atlantic coast to the Pacific. The liabilities of persons who suspended in the first six months of the year are stated at \$168,000,000, against \$62,000,000 for the same period in 1892. A majority of the bankers, merchants, and manufacturers who failed had been imprudent; their ventures were too large and speculative in proportion to their means. But the pressure may seriously impair our prosperity if it continues. Collections are slow, and the volume of trade has diminished. Iron, woolen, and cotton mills have had to curtail and discharge operatives. Work on new buildings has been suspended, and many masons have become idle, because loans could not be procured, which were necessary to continue.

The distress of borrowers has been hardly greater than the anxiety of lenders. Since the failure of the Ohio Life and Trust Company on August 23, 1857, it has not been so difficult for the average borrower to obtain money. Lenders have been besieged and worried beyond endurance. The applicants included not only merchants and bankers, manufacturers and railroad managers, but retired capitalists who seldom have been seen in such company. Most of our bankers have assisted, to the extent of their ability, every deserving borrower. If their example had been more generally followed, the crisis would have been of shorter duration. In times of danger it is the duty of man to be not alone self-reliant, but to relieve others as well. Everybody should strive to liquidate his indebtedness and be lenient to those who are indebted to him. The press has faithfully reflected public opinion in relating from day to day these stirring events, even when it unconsciously circulated sensational rumors which were subsequently found to be untrue. The persons who have originated them, to further their own selfish interests, ought to be summarily dealt with. Whoever has sought political advantage in our unfortunate situation is answerable for its continuance. Democrats are no less responsible than Republicans, and recrimination cannot lead to prompt and decisive action between them. Citizens of all parties should unite with those who are opposed to them in politics in order to remedy evils from which we all suffer alike.

There is no great loss without some compensating profit. Already we discern hopeful signs of relief in consequence of the pressure.

1. It has discouraged speculation in our products. As long as money remained easy some of them were held from one season to another for higher prices. These have declined so that Europe could buy more of them, to such an extent that it has become difficult to find freight-room,

Sailing vessels have been chartered to carry wheat to England, for the first time in many years.

	Prices were on April 1st.	July 1st.
No. 2 Red Wheat,	per bushel, 75 cents.	68½ cents.
No. 2 Elevator Corn,	59¼ "	47¾ "
Middling Cotton,	" pound, 8½ "	7½ "

Our market for foreign goods having also declined, importations are beginning to diminish. For next autumn we have prospects of a fair foreign demand for good average crops, so that the balance of trade may gradually turn in our favor.

2. The action of the India Council in stopping the free coinage of silver was accelerated by our crisis. It doubtless will have some effect on our legislators. Already I estimate a majority of thirty in the House and eight in the Senate for repeal of the Silver Law. In order to show the power of the Indian Empire over the money markets of the world, I have compiled statements of its trade with other nations, taking the value of a silver rupee at thirty cents.

COMMERCE OF INDIA FOR THE FISCAL YEARS ENDING MARCH 31.

	Merchandise.	
	Imports.	Exports.
1890.....	\$199,680,360	\$310,190,586
1891.....	207,104,700	300,407,166
1892.....	199,762,371	324,108,030
1893.....	187,854,000	319,545,000

The Hindu merchants had become tired of the uncertain and declining value of silver as the medium of their exchanges. It has been their evident intention to adopt the gold standard, which would further the interest of the British Government.

The annual gross imports of silver in India have averaged, for five years, forty millions of dollars, while the average excess of exports of merchandise over imports amounted to one hundred and fifteen millions. It is estimated that India must pay to England fifty million dollars a year for interest and charges. It will be seen that it can readily draw forty millions in gold instead of silver if necessary. Should the natives begin to hoard the yellow metal in the future as they have accumulated silver in the past, it will require a vast amount to satisfy their wants. Austria has not yet completed her preparations for a gold standard. It is of great importance that we should establish our currency on a firm basis before India begins.

While our merchandise balance of trade may become more favorable, we must reckon on a large importation of securities whenever a pressure for money is brought to bear on England, unless we can reassure holders that their investments are absolutely safe here. It is to our interest that they should not alone remain undisturbed, but that we should be able to draw more capital over here when we require it to develop our new enterprises.

The elements that want purchases or the free coinage of silver consist of—

1. Inflationists. Our recent experience may teach them that dollars are not more readily obtainable because there are more of them.

2. Silver-miners. They are busy calling conventions and collecting funds to influence legislation. This and the threats of closing their mines evince a determination to fight to the bitter end. The bushel of wheat has lately brought about the same price as the ounce of silver. Neither article has ever been so cheap. We can better dispense with silver than with bread, of which we produce five times more in value. Still, our farmers do not combine to arouse the sympathy of our legislators.

If every mine in the country should close, and if the supply of silver as a by-product of other metals were to cease, nobody would suffer for the want of it. The supply here and in Europe exceeds fifteen hundred million dollars. The future value will not be regulated by cost, but by the demand for that portion of the supply which will be on the market. The production of silver in the world was 5½ ounces to 1 ounce of gold in 1860, and it was 24 ounces of silver to 1 ounce of gold last year. That it has declined no more is probably due to our reckless speculative purchases. It has long been evident to impartial observers that it is unfit as a measure of the value of other commodities. The increased supply of an article must lead to a corresponding depreciation, if consumption does not

increase in the same ratio. Should we follow the wishes of some theorists, and coin silver dollars to correspond in weight to their gold value, we should have to double their size now, and might be obliged gradually to increase it till it reached the dimensions of a cart-wheel!

The use of silver for subsidiary coin will hardly be enlarged so that it can influence the value; for industrial purposes the use may increase gradually as the price declines. But whether the white metal will ever again become recognized by civilized nations as money, or as a proper security for the issuance of money, must depend on the greatness and stability of the value, when it finally becomes adjusted.

Our situation is critical, so that prompt action by Congress can alone avert disaster. No measure is so pressing as the unconditional repeal of the Sherman Law. We shall need no more currency until we have re-established confidence in what we have already issued.

II.—The Bimetallists' View

By A. Foster Higgins

In an article published in this paper in February, 1891, the writer endeavored to impress certain elementary principles involved in the use of the term "money;" and it would be well to repeat here the definition, that its primary and true character is "stamped metal, that may be given in exchange for commodities, stamped by public authority and accepted as a medium of exchange." Every other application of the term, in a wider sense, is to substitute other things for money—all of which must be payable or redeemable in real money or metal. This is obvious. A vast proportion of the world's transactions may be accomplished by checks, bills of exchange, certificates of deposit, clearing-houses, and all the expedients of banking, but there comes at the end of all these exchanges a *balance*, which can be paid only in coin or its equivalent. It will, therefore, be understood that "money," in this article, refers only to these balances—the abstract "money," coin, or its direct equivalent, *i.e.*, paper money redeemable on demand in coin. The divergence which has taken place is caused by one party insisting that the sole basis of money shall be gold coin, and that every substitute or equivalent shall be payable solely in gold coin; while another party demands the continuance of the use of both gold and silver, both stamped by authority with a fixed value, individually as well as relatively, and both equally a legal tender for all debts. Hence mono-metallism and bi-metallism.

It may well be asked, How is it possible that, in these days of advanced civilization and after centuries of experience, such a question can arise? It is because capitalists have discovered that, with a standard of gold alone, the supply of metal being much smaller than the demand, there is hardly a possibility of any diminution in its purchasing power—or, in other words, its intrinsic value—but, on the contrary, almost an absolute certainty of a constantly increasing purchasing power—or appreciation in value. It will be seen that the change in value in gold can be observed only by the rise and fall in prices of things which it can buy. It by no means follows that such rise and fall always indicates a corresponding fluctuation in gold—there are many other causes which affect prices; but, as the stamped coin retains its fixed nominal value, there is no other mode of determining a variation in its real value than by the increase or decrease of its purchasing power.

On the other hand, the great class of borrowers of money, who really are the most enterprising and most active citizens, the ones upon whom the progress and development of the world depends, demand that the basis of money shall be as near as possible an invariable standard. The world's experience has shown conclusively that it is only by the use of two metals, both gold and silver, that it is possible to even approach an invariable standard. They plead that every measure tending to establish a single gold standard is attended with contraction of the world's money supply, with a fall in prices and loss to every merchant who buys, depending on a fixed basis of value. Such a one

finds that value changes with the whims and timidity of bankers, with the selfishness of monarchical governments who hoard gold that they may the better carry on war or terrify their neighbors with the fear of it, and with the combinations of wicked men who profit by financial crises and the ruin of the borrower. All of which is rendered possible by a single gold standard, but could not well be accomplished if bimetallism prevailed.

The capitalist will aver that all he wants is a real dollar, one good always and everywhere; but he knows well that he favors a gold dollar because by no reasonable chance can there be such a flood of gold discovered and injected into the world as will reduce the purchasing power of his gold, but, on the contrary, that it will increase in value, if silver be excluded. The borrower trembles in fear of a period of tight money, locked up in vaults, or carried away in steamers to be hoarded in foreign banks for purely temporary effect, a glutted market, a combined raid on stocks to produce a panic, absorption of all the money offered or attainable, to increase the pressure, and effecting his suspension and ruin. Let us examine the facts and see whether such fears would be groundless if silver should be driven out. The following figures of money in the world are taken from Mulhall's "Dictionary of Statistics," 1892. Converting the £1 into \$5, the figures are in millions of dollars:

Year.	Gold.	Silver.	Paper.	Total.	Equal to per capita of People
1600.....	145	510	None	655	\$5 10
1700.....	375	1,125	5	1,505	5 87
1800.....	630	1,800	410	2,840	5 53
1848.....	785	1,940	1,300	4,025	5 30
1860.....	1,700	2,400	1,800	5,900	9 64
1892.....	4,150	4,005	3,855	12,010	11 00

Here are marvelous figures, which bear much study; in the last thirty years as much money added to the world's circulation as all previous ages had created! Bear in mind this is "money" or its direct equivalent, and, by the best and most accurate estimates possible, it represents only 8 per cent. of the actual transactions. Without the aid of all the devices of banking, how impossible to carry on our gigantic movements of commerce and development! And yet, with 92 per cent. thus taken care of by expedients, the world found it necessary to create 200 millions of dollars per annum for thirty years in succession. What a revelation of the world's intercommunication and development of new relations—due unquestionably to steam and electricity! And how essential to it was *money* is evinced by this huge addition, for which 2,100 millions of paper had to be issued to supply the deficiency in the metals, and also because of the convenience of its use, when redeemable on demand in coin.

The annual supply of gold by the world at this time barely exceeds one hundred millions of dollars, of which the lowest estimate of the sum absorbed by the arts and sciences (Soetbeer's) is sixty millions of dollars—leaving forty millions of gold to be coined into money. The United States requires more money in proportion to her commerce than any other nation—nearly three to one when compared with Great Britain—because of our greater activities, widely extended territory, and different States, the interchanges between the States requiring net balances to be settled by money, exactly as between this Nation and a foreign country. We are now using \$24.50 per capita; our increase in population is about two millions per annum; so, if our normal demand were limited to the present per capita use, we must have at least forty-nine millions per annum to keep us on an equilibrium, even casting aside all additional requirements for increasing development. So long as the connecting link was maintained by the principal nations of the world, the variations in the relative market prices of gold and silver were literally inconsiderable. The proportions of silver to gold ran from, in 1801, 3.226 of silver to 1 of gold, down to, in 1870, 0.440 of silver to 1 of gold. During that whole period the ratio of market value of silver to gold, comparing the extremest prices, never exceeded 3.3 per cent., while the quantities varied as above, in value, from three times to less than one-half. The demonetization of silver came into the next decade, and from 1871 to 1885 the ratio of value became very uncertain, and a

fluctuation and decline ensued, from 16 to 1 to what it now is, over 20 to 1. All of which shows how easy it was to maintain values, irrespective of the yield of the metals, so long as both were admitted to coinage. It is now well proven that by no possibility can these values be maintained except by admitting both metals to free coinage upon an established ratio; and the alternative of this is to discard silver as a legal tender, and, therefore, practically, as money. If the entire world should agree to and adopt this, it would mean at once discarding four thousand millions of dollars of money, and a contraction to at least a large proportion of that amount. Is it not strange that the world will not listen to the warnings of six as wise men as Great Britain could summon, who examined every bearing of the subject? Listen to them: "Further, we are strongly impressed with the conviction that, whatever evils may be expected to flow from a return to bimetallism, the evils, both present and prospective, of the existing situation are infinitely more serious. Failing any attempt to re-establish the connecting link between the two metals, it seems probable that the general tendency of the commercial nations of the world will be toward a single gold standard. *Any step in that direction would, of course, aggravate all the evils of the existing situation, and could not fail to have a most injurious effect upon the progress of the world.*" Signed by Louis Mallet, Arthur James Balfour, Henry Chaplin, D. Barbour, W. H. Houldsworth, and Samuel Montagu, of the Royal Commission of Parliament.

This is a direct prophecy of the present financial difficulties of the world, and of what will further ensue with every step in the direction of a single gold standard.



Summer Outings for the Poor

By George J. Manson

Mr. Jobson, the odd-job man, who cut my grass the other morning, in answer to my question as to what the poor people did for an outing in the summer-time, replied that they enjoyed themselves much better than many people supposed. Jobson is a married man with two or three children. Sometimes his wife is sick, sometimes one of his children, and last summer Jobson himself was laid up several weeks with a broken arm. He lives in a densely populated tenement district, and, from what he told me, is quite familiar with the affairs of his neighbors—at least so far as summer outings are concerned.

"Of course," continued Jobson, when I told him I was interested in the subject, "I don't mean to say that all the poor people have a good time during the hot weather. Many of them suffer from the heat and from sickness; but intelligent poor people who read the papers, who go to church, and, above all, who get a chance to talk to the minister about what is being done for them by benevolent societies and by some rich philanthropists, know that there are plenty of chances for them to get a summer outing for a few days, for nothing or next to nothing. It would surprise you to learn how many enterprises of this kind there are about this city of New York.

"Take children, for instance. A friend of mine sent two of his to the country through the 'Tribune' Fresh-Air Fund. A widow sent her little girl down to Cold Spring Harbor, Long Island, where she was allowed to remain four months. While she was there she was trained in cooking, housework, and fine hand-sewing. This was a grand thing for a poor girl who could not get such advantages at home, and whose mother wanted her child trained in this very way so that she could go out to domestic service. If the poor man's children go to one of the schools carried on by the Children's Aid Society, he is quite sure of their getting an outing at one of the Society's homes on Coney Island. Out in Morristown, New Jersey, about three years ago, there was a young lady who started a summer home for children, all by herself. She keeps the children two weeks, and obtains her lodgers through the Charity Organization Society.

"To my mind, one of the most curious of these summer

outing enterprises is for the benefit of the little mothers. What is a 'little mother'? It was some time before I knew myself. I always thought that a mother was a mother whether she weighed ninety pounds or a hundred and ninety, and didn't know why we should classify mothers, like prize-fighters, into light-weights, middle-weights, and heavy-weights. For if a mother has a hard time of it, it doesn't make any difference whether she is big or little. But this name, 'little mothers,' is a good one when you find out what it really means. In the tenement-house district where I live, a good many of the women, whether married or widows, have to go out to work by the day. They scrub offices, clean houses, and do washing. They leave the smaller children (and somehow or other among the poor people there are always some small children)—they leave them, I say, with the older girl, who is from twelve to fourteen years of age. *She* is the 'little mother.' Well, there is one outing society for the special benefit of these little mothers, who not only have to take care of the younger children during the day, but cook and clean up the house. The holiday home for their especial benefit is at Pelham Bay Park, on the line of the New York and New Haven Railroad. Every Tuesday and Friday from thirty to fifty of these girls are given a holiday, and some who can be spared from their homes for a longer time are allowed to remain at the Holiday Home, where, for a few days, they get the benefit of sea-bathing and good food.

"If the poor man's child has been ruptured, or crippled, and comes from the hospital, he can get the benefit of a fresh-air convalescent enterprise carried on at Summit, New Jersey. Children are sent out there in relays for a two weeks' rest, the hospital from which they come paying a small sum for their support. Others, who can afford to, pay \$2.50 a week for children and \$3 for adults, who are also taken there. If you can pay for such accommodations, you can send your child to Chapel Hill, near the Atlantic Highlands, New Jersey. This institution can take seventy-five children at a time. The charge for one child for three weeks is \$10; three children, \$25; seven children, \$50. Of course, the poor man, if he has seven children (which is not at all unlikely), rarely has the bad luck to have them all sick at once, and, if they were, it is quite certain he would not have \$50 laid aside for their board at such a place. But, fortunately, there are a few rich people who will pay the expenses of such an outing for the poor, and it is for them that these special rates are given.

"Up at Scarsdale, N. Y., there is a summer home where the whole family, if poor and deserving, can secure a two weeks' outing free of charge. The College Settlement of Rivington Street has a farm at Katonah, Westchester County, N. Y., where they receive, without charge, one hundred guests during the summer, twenty in each party. Those who are able to do so pay \$2 a week for adults, and \$1 for the cost of transportation. If you can afford to pay \$3 a week, you can go to the St. Nicholas Villa, at Englewood-on-the-Hudson, and remain as long as you please.

"If you are poor, especially if you are both poor and sick, and if you attend any church, or any mission connected with one of the big churches, it will be your own fault if you do not get a summer outing. All you have to do is to state your case to the church authorities; at least that has been the experience in our tenement district. Nearly every rich church in New York has a farm or summer home of its own. The Episcopalians are more enterprising in this matter than the other churches. The Memorial Church on Washington Square has a Home at Brattleboro', Vermont; Grace Church has one at Far Rockaway; the Church of the Incarnation, at Lake Mohegan; Emanuel Church, at Sing Sing. At Farmingdale, L. I., there is the St. Andrew's Cottage for boys from seven to sixteen years of age, and (carried on by the same society—the Episcopal Order of the Holy Cross) the St. Anne's Cottage for women and girls, and St. Bartholomew's Church has just opened one at Washington, Connecticut.

"The Working-Girls' Vacation Society engages farm homes along the seashore and in the mountains where girls can secure board any time during the season. The

benefits of this Society are for respectable working-girls, and applications must be accompanied with a certificate from a physician that a vacation is needed. The people who conduct the Society say it is for those who need vacations, not for those who simply want them.

"There is a Summer Home out in New Jersey, especially for teachers and that class of workers, where they can remain for three weeks at \$3.50 a week. And down on Belle Island, near South Norwalk, Conn., there is a Home for the professional female nurses connected with Bellevue Hospital, and, when the Home is not full, teachers are received. One of the latest enterprises is the Presbyterian Rest for Convalescents at White Plains, New York, where shelter and care are provided for two weeks for Protestant women who may be discharged from hospitals, or otherwise properly recommended; the price of board is \$2 per week.

"The Roman Catholics have a villa at Englewood, New Jersey, on the Hudson, where they can accommodate 250 women and children. The adults who can afford to pay are charged \$3.50 a week, and they can remain as long as they please. Some of the priests in the towns near New York are taking an interest in finding homes in Catholic families for children who are sent to the country through the 'Tribune' Fresh-Air Fund. The Hebrews have a Home for their people at Rockaway; but there is only one special enterprise for the colored people, and that is only a day's excursion on the water."



A Church Owned by a Sunday-School

By Theodore F. Seward

"Lost Nation" is the unique name of a village of three hundred inhabitants in Clinton County, Iowa, forty miles from the Mississippi River. Its religious situation is quite as peculiar as its appellation, and worthy of consideration as a possible solution of the denominational question in other places.

A member of the community who was a communicant in the Methodist Episcopal Church became interested, some twenty-five years ago, in the writings of Swedenborg. This naturally excited the prejudice of his church associates, but as he was one of the most active and useful of their number, and contributed liberally to the minister's salary, they were loth to break with him. However, as the prejudice continued, and increased rather than diminished, he decided to break with them. He asked for a letter of dismissal, which he never presented, and, therefore, his church connection became null and void.

His interest in the religious welfare of the community was in no wise affected by this step. There were two church organizations in the village—Methodist and Congregational—but no church building. There was also a Swedenborgian preacher in the neighborhood, with quite a following, but no organization. As a public-spirited citizen, this self-banished Christian (whose name is D. D. Comstock) resolved to bring about the erection of a church. But, with the diverse religious elements which existed in the community, it was necessary first to settle the question of the ecclesiastical status upon which the enterprise should be undertaken. The fact was universally conceded that it must be some kind of a union church. An attempt was made to exclude all heresies, but Mr. Comstock made it so clear to the people that this position would keep them in a perpetual warfare among themselves in deciding what was heretical and what was orthodox that they voted with practical unanimity to throw the doors open to all.

The next question was of ownership. Should it be held by the Methodists or Congregationalists? Here the man of sagacity came to the rescue again. He proposed that the Sunday-school be incorporated, and thus be enabled to hold the property in its own name. This was done, but, in order to make assurance doubly sure, Mr. Comstock induced his associates to embody the following paragraph in the Constitution of the Sunday-school:

"The officers of this school shall make such rules as

seem to them good, *but not abridging the right to a thorough investigation of the truth and a candid expression of thought.*"

It thus comes to pass that in this little Western village there is a church in which the expression of views is absolutely unrestricted. A charge is made for its use, just sufficient to meet its running expenses, and it is at the command of any faith or order that will pay its tax of one dollar for each service. A Brahman, Mohammedan, or Confucian at the World's Parliament of Religions next September may go there and secure the church for a lecture or service at any time when it is not engaged for another purpose.

The church is generally occupied every Sunday. The Methodist congregation hold services on alternate Sundays. The German Baptists meet once a month, and the Swedenborgians once a month. The Board of Managers is made up of representatives of each sect having any membership in the community (five in all) and one non-church member. No friction is felt, because no party can arise to disturb the balance of power.



Gheel, the City of Lunatics

By George H. Westley

Most of us have heard of the leper colonies, many have read of the horrible pit-village described by Rudyard Kipling in his "Strange Ride of Morrowbie Jukes," but few of us, I think, have any knowledge of Gheel, "the City of the Simple." And yet it may be said without hesitation that Gheel has as much interest for the curiosity-seeker as, and more for the humanitarian than, the other two combined.

I had been sojourning a few days at Antwerp when the existence of the place first dawned upon me, and, learning that it was only twenty-six miles away, I resolved to pay it a visit.

Taking the train east from Antwerp, I was soon set down at my destination, which I found to be a quaint, old-fashioned little town apparently in no way different from the toy-like towns and villages to be found all through Flanders. It was pierced by a long, straggling street bordered with two-story whitewashed houses; and a couple of inns, externally plain, but internally roomy and inviting, offered their accommodations to the weary traveler. It was to all appearances a prosperous community, and, considering the fact that a large proportion of its inhabitants were unconfined lunatics, it was to me an unexpectedly quiet one.

I put up at the inn called the "Armes de Turnhout." My host and hostess were a handsome young couple, full of life and gayety, and most attentive to the necessities and comforts of their guests. A few hours' chat with them put me in possession of a number of most interesting facts, and prepared me for my subsequent encounters with some of the afflicted dwellers within the gates.

In the parlor of the hotel where I sat that evening there were gathered ten or twelve habitués of the place, some sipping their beer and smoking, others reading, and several engaged in playing dominoes. To pass the time, I had picked up a Flemish newspaper, when presently there came through the open window the loud, commanding voice of some one in the street below.

"Poor fellow!" said one of the guests as we looked out together, "he imagines himself to be Napoleon, and he is giving orders to his troops, who are gathered for the battle of Waterloo. He is quite harmless. See!"

And, lo! as the lunatic was giving the word of command to his imaginary legions to wheel and charge in battalions, a little fellow of six plucked the skirt of his blouse and whispered a word in his ear, when, quick as a flash, the *soi disant* Emperor was transformed into a quiet, humble, shamefaced man, who, with shambling step and downcast eye, suffered the boy to lead him into an adjacent cottage.

I utilized this incident to start a conversation with the man who had acted as my informant. I found him quick and intelligent, and I thought he was, like myself, a visiting stranger, so that what followed gave me one of the

greatest surprises of my life. We had got into a discussion upon the policy of the Government, and our argument had grown somewhat warm, when suddenly the man arose and exclaimed: "Listen to me, monsieur. Evidently you do not know to whom you are speaking. I am the presiding genius of this country, and without me Belgium could not exist a day. I pass my time in reading the papers and studying events, and every night I send my orders to the King, who is a mere puppet in my hands. And now, sir, good-night; for the hour has come at which this solemn duty demands my undivided attention. Another time I advise you to find out who you are talking with before you express your opinions so dogmatically." And with that he marched out of the room.

It was not long before I found out that most of the others were also monomaniacs. One of the domino-players shortly afterwards rose and started off towards the railway station. He was continually expecting a case of wine, which never came. Day after day he went there on the same errand, always receiving a hopeful answer from the porter, who understood his case, and going away satisfied. One of the company thought he was the moon, and could not be persuaded to go out-of-doors until evening came. Another imagined himself to be made of glass, and was extremely careful in his movements lest he should break himself. The fifth had an idea that a sum of money was concealed in the lining of his coat. "Feel them for yourself. Hear them chink," he would say, shaking the garment, and then he would go on, sorrowfully, "But I can't get them out; I can't get them out. I have often picked the seam, but it's no use. Still, they are there plain enough—chink, chink! Don't you hear?"

Gheel has a legend which gives to a heathen King of Ireland the credit, or discredit, of bringing about its beginning as a resort for those afflicted with mental disorders. Dymphna, whose canonized name is revered by these people, being persecuted by the King, her father, fled from her home and found her way to Gheel, where she entered a convent. Hither she was tracked by her inhuman parent, who, in a fit of rage, smote off her head with his sword. Among the witnesses of this cruel murder were a number of lunatics, who, by the fright they received, were instantly restored to reason, whereupon the bystanders cried out, "A miracle! A miracle!" and proclaimed throughout the adjacent country that God had indicated the purity and devotion of the Christian virgin by thus causing her death to be the means of restoring reason to the unfortunate.

This happened in the seventh century, and so for twelve hundred years Gheel has been "the City of the Simple," and the people became expert in their peculiar methods of treatment. The place now numbers over ten thousand inhabitants, nearly two thousand being lunatics who have been sent from various parts of Europe to receive the benefits of the Gheelois system.

Unlike the insane of other communities, the patients at Gheel are not confined in asylums, but are lodged in families, where they have perfect freedom, and can hold constant intercourse with their kindly hosts. They come and go as they please, play with the children, of whom they are almost invariably fond, and, if they desire to do so, partake of the labors and share in the pleasures of the family which has them in charge.

As a rule, each family takes but one patient, and herein is shown one of the benefits of their treatment. It is well known that monomaniacs are as sensible as the sane to the manias of others. To be continually in the presence of those others, therefore, is but to remind them that they are under restraint. "I am really mad, then," cries the despairing monomaniac confined in an asylum, "or else they would not condemn me to live with these people." And so his malady is aggravated and the chance of cure grows daily smaller.

Patients on arrival are examined at the infirmary and studied for a few days by the physician there, so that they may be placed in charge of the *nourriciers* or families which are best capable of treating their cases. If they are of the class such as I found at the inn, they are placed in one of

the houses in Gheel proper. The more violent are sent to the farmers on the outskirts, not alone for peace and safety's sake, but because the peasants prefer them to the quieter patients, on account of their greater capacity for work. Madmen in their periods of calm are most vigorous laborers, and by labor they are greatly benefited, being soothed and their paroxysms rendered less frequent.

Strange to say, violence is exceedingly rare in this little colony, and morality is less outraged than in the more protected communities.

Of the many stories told to illustrate the tact of the Gheelois in dealing with those under their charge I may pick out the following:

One *nourricier*, a cobbler, was keeping a patient who continually threatened suicide. After studying his boarder for some time, he said to him: "Look here, Yvon, you've talked of this so often that I am quite tired of the subject. I am persuaded that you are right, and that the best thing you can do is to try the window, since you are not satisfied with going out at the door."

"But I shall be killed!" exclaimed the lunatic, completely taken aback by the coolness of his host.

"Oh, that is your lookout! See here, I'll help you as far as opening the window goes, but the rest you must do for yourself." The cobbler rose and deliberately opened the lattice. "Now, Yvon, I am going down to dinner, so I'll say good-by."

The lunatic looked at him a moment in surprise, and then calmly walked up and closed the lattice, remarking, "To dinner, did you say? Well, I don't mind if I dine too; I can do this afterwards."

Another case is told of a woman being threatened by her charge, who came at her brandishing a pair of scissors, intending to stab her. Holding up her child between herself and the madman, she made him retreat until finally he fell into a chair, whereupon the woman threw the child into his lap and rushed out of the room. The little one, thus roughly treated, began to scream, and, the thoughts of the maniac being drawn from himself, he forgot his purpose and was heard a moment later soothing and pacifying the crying infant. Of course the mother knew that her child was as safe with him as with a person in the full possession of his faculties.

The proportion of cures effected under the simple treatment at Gheel is very large, and it is not strange, for the people, through inheritance and long practice, naturally possess those qualifications which enable them to soothe and strengthen the minds of those under their charge. And where cures are impossible their method does much to improve the condition of the unfortunate. A young lady who had been confined for a year in a large asylum used to break up everything she could lay her hands upon, and the severest restraints had to be put upon her. At Gheel, free among the peasants, she breaks up only little bits of wood. Unable to overcome the powerful impulse that besets her, still she understands that she is in a family which deserves consideration, since, far from oppressing her, they allow her to obey her instinctive needs of active movement. The young lunatic does her hosts as little harm as she can, and this trait admirably exhibits the influence of Gheel, which mitigates when it cannot cure, and obtains better than any other system the state of passive innocence.



Maarten Maartens on Books

By James MacArthur

In the course of a recent interview, Mr. Maartens was beguiled into a literary confession of the books which have most influenced him. As a child, the book he enjoyed best was Hans Andersen's "Fairy Tales," especially that entitled "What the Moon Saw." About eight or nine, Lamb's "Tales from Shakespeare" became a favorite, and at twelve he read Dickens with avidity. Of all Dickens's books, "Great Expectations" is the one he admires most. He remarked that it is curious how one outgrows "Pickwick." Among persons of average education on the Con-

tinental, he finds that Dickens is the most popular of English novelists, but the best foreign critics place Thackeray far above him. Mr. Maartens names particularly Thackeray and Daudet as his own masters, and considers "Fromont Jeune et Risler Aîné" as the best of Daudet's books.

Educated at a German high school, he naturally came under the influence of Schiller, Heine, and Goethe. Schiller, he says, is especially a young men's poet. Every young German goes through a Don Carlos period, when he "schwärms" for the political ideals represented by the Marquis Posa. Goethe's was a later and steadier influence. Shakespeare he read during his school-days, in Cassell's part edition (English). He used to set the parts up on his dressing-table in the morning, and read them bit by bit as time allowed. Strange to say, he never had much enthusiasm as a boy for Scott, but Thackeray was then, as always, his favorite English novelist. "Tom Brown's School-Days," and Ascott Hope's story, "My School-boy Friends," gave him his earliest ideas of the life of English boys.

Mr. Maartens found it hard to pick and choose among French writers, but he mentioned with especial favor the name of Pierre Loti, speaking with great admiration of his earlier writings, and also of his latest novel, "Matelot." He ventured the criticism, however, that Loti's sphere as a novelist is strictly limited; he can never go beyond his own subjective experiences.

The title of "God's Fool" was changed, it appears, from an original intention to call the book "Only a Fool," as the idea of the character deepened in his mind. The idea was caught from the verse in Corinthians, "The foolishness of God is wiser than men."



The Greater Glory¹

By Maarten Maartens

Author of "God's Fool," "Joost Avelingh," "An Old Maid's Love," etc.
(Begun in The Outlook for July 1.)

CHAPTER XI.

"ENTRE L'ARBRE ET L'ÉCORCE"

For the twentieth time, the Marquis laid down his book and glanced at the traveling-clock which stood ticking nervously beside him. "He does it on purpose," murmured the Marquis. "I cannot, I will not, be alone."

Even at that moment, had he known it, his solitude was coming to an end. For the landlady was stumbling up stairs in a frantic hurry, tripped up by her loose slippers as they dropped away from under her feet.

"The Landheer!" she gasped, falling over her various belongings and snapping her apron-strings. "I hope he didn't see that my back hair's come undone!"

She thumped vigorously at the door, and then—for, though foreign gentlemen might be terrible possibilities, the "Landheer" was a magnificent fact—she "irrupted" recklessly into the bedroom, crying: "The compliments of Mynheer the Baron, and his Nobleness desires to know how the strange gentleman is!"

The Marquis moved one white hand in delicate protest. "Go away," he said softly, in broken Dutch. "Go away."

Hendrika, though delighted to hear her own language, stood "struck all of a heap," as she afterwards declared, by the strange gentleman's attire. Long white robes, in her simple mind, were connected with the least dressed of undress only. Doubtless distinguished foreigners wore such night-garments as these. "Oh la!" she said. She was an apple-faced young woman, without any figure to speak of. She fell back a step or two. "Mynheer is waiting. Please give an answer. I'll shut my eyes," said Hendrika, and suited the action to the word.

The Marquis sat staring indignantly at the uncouth, crimson-cheeked figure which stood untidy before him, with tight-screwed eyelids and pendent arms. The woman's talk was, of course, incomprehensible to him; her manner

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made him uncomfortable. "Perhaps some sort of an idiot," he thought. "But one cannot throw things at a woman. I wish she would take herself off." And he rang the hand-bell, as a last resource, for he was neither strong enough nor sufficiently attired to move from his chair. He hoped that that summons might bring up the landlady.

It caused that personage timidly to open one eye. Whereupon, beholding the stranger's horrible expression and the uplifted hand-bell, she fled behind the door, giving the Marquis an opportunity, of which he immediately availed himself, to send half a dozen heavy articles crashing up against the panels, as the best means both of frightening her and shutting her out. Hendrika shot violently towards Antoine, and that gentleman, pitching her anyhow down the staircase, walked into his master's presence with a sneer of questioning surprise.

"You infernal miscreant!" shrieked the old man, threatening him with the last thing he had snatched up, a big paper-knife. "How dare you leave me to be insulted by every hussy that cares to come and stare at me? Are you showing me to the village for a penny? I—I believe you would do it."

"Monsieur will be heard," retorted Loripont, calmly, "by the gentleman at the foot of the staircase."

"Gentleman! What gentleman?"

"The gentleman who brought us from the station. He is asking for Monsieur le Marquis. Monsieur de Rexelaer, I presume."

"I will see him," said the Marquis, after a moment's reflection. "And you, with your everlasting clumsiness about my title, mind not to betray who I am."

But the insulted Hendrika had meanwhile conveyed to the Baron the information that the old creature upstairs was out of his mind. He had abused her, and thrown things at her, and he had even refused to hear anything concerning his Nobleness the Baron. "And I should never have taken him in at all," argued the landlady, "but for your Nobleness's commands. My inn is intended for respectable people from market, not for foreigners, no one knows why, whither, or whence."

"No, no, it is some misunderstanding. You will see; he will pay well," answered the Baron, soothingly, as he turned away.

But Antoine stopped him and ushered him into the presence of "my master, Monsieur Farjolle." And the Angel who watches over the fortunes of Deynum looked from one face to the other in tremulous doubt. Perhaps he realized, vaguely, that this was the beginning of the end. For angels, whatever they may foresee—pure eyes are far-seeing—cannot read the future plainly. They know that God's goodness, like man's evil, is boundless; they remember the Past. But the problem, for them as for us, still remains an equation, in which the fourth quantity, the Future, is eternally marked with a cross.

"I had not intended to intrude," said the Baron, bowing stiffly.

"It were cruel to deprive me of a pleasure, Monsieur," replied the Marquis, all urbanity, motioning his visitor to one of the rush-bottomed chairs. "Have I the pleasure of speaking to Monsieur de Rexelaer de Deynum?"

"Yes, that is my name," said the Baron, with a quiet little glow of pride. He was nearly sixty; he had never learnt to suppress the feeling altogether.

"Mine is Farjolle, Monsieur le Comte."

"Ah, no, pardon me," said the Baron, promptly, but with an awkward blush. "That is another family altogether; they spell their name differently. Count Rexelaer is no connection of mine." He hesitated a moment. "I am Baron Rexelaer of Deynum," he said.

A complicated look of confusion, vexation, and incredulity came over the Belgian's face. "Impossible," he thought. "Some quarrel. But, evidently, it's the wrong man." Aloud he said: "I have yet to thank you—" "It is nothing, it is nothing!" from the Baron. "Ah, but, indeed, you cannot rob me of the pleasure of being indebted to you, Monsieur le Baron."

"The old peacock will betray himself at once by his strut," soliloquized Antoine, where he stood behind his

master's chair. "And why shouldn't he? It's only half a masquerade at the best, this stupid joke about Farjolle."

The Marquis turned round, as if he had understood.

"Get you downstairs," he said. "And if there's anything edible in the house, you may eat it."

"Then," said the simple-hearted Baron, "why not increase so trivial a pleasure by accepting the hospitality of my house till you can proceed on your travels?"

The Marquis's face clouded with the painful memory of the last word. "There will not be much more traveling," he said. "I thank you sincerely, Monsieur. But I am too ill to be any one's guest." An ashen pallor lay over his sharp features. He had aged since yesterday. The chin seemed lengthening out upwards, as if striving to come in contact with the eagle nose. Yet he had fixed in his teeth as usual that morning, and they fitted as well as ever.

"On that very account—" began the Baron—"but I do not press you, though our worst, simple people as we are, would be better than this." He swept his arm round the room. "Besides, it is hardly worth your while, perhaps. I hope you are feeling well enough to continue your journey."

"Excuse me; I am not going to continue my journey. I am going to stay here."

The Baron stared in undisguised amazement. His frank eyes somewhat disconcerted the man of the world.

"I was not on my way to any place in particular," continued the Marquis, hastily. "Mine was a journey of—pleasure. I was looking for a quiet spot in which to—rest. This seems a charming one."

"It is, indeed," acquiesced the Baron, emphatically.

"Just so. Do you know—perhaps—of some small furnished house I could hire in the village? Excuse my troubling you with my private affairs. For the moment I cannot travel. Nor can I remain in this room"—with an expression of extreme disgust.

The Baron sat thinking for a few moments, an earnest desire to be of use distinctly marked on his manly face. Then he looked up with an eager smile of satisfaction. "I have an idea," he said; "I must go and inquire." And he hurried away, without waiting for the other's premature gratitude. On the staircase he looked at his watch. "I mustn't keep Gertrude waiting lunch," he thought.

Two hours later he appeared at the parsonage, and, receiving no answer to his knock, walked straight through, into his Reverence's study.

"His Reverence is in bed," said a deep voice behind the intruder. It was the worst part of Veronica's tyranny that she showered verbal reverence upon the victim, out of season and out of sense.

"Ill? Dear me, he was well enough last night."

"And came home in the rain," replied Veronica, impressively. There was reproach in her eye.

"But *with* an umbrella," expostulated the Baron.

"Umbrellas are no protection against the under-damp," retorted Veronica, enigmatically. "The under-damp is especially dangerous to fat men. It rises alongside the thin ones, but it strikes against the fat men and upsets them."

"Humph!" said the Baron. "Well!" And he pushed deliberately past her. Veronica followed, grumbling. She feared no one on earth where her priest was concerned, but, still, the Lord of Deynum was—the Lord of Deynum. The Baron opened the bedroom door, and, as he did so, a scramble was heard, and the thud of something heavy collapsing into something soft. Father Bulbius was discovered in bed, the clothes pulled up tight under his double chin, his face melting with heat and more purple than ever.

Veronica came stalking after the visitor. "Is it comfortable, your Reverence?" she inquired, with solemn interest.

"No," replied the Father, without looking up. "It hurts." There was resentment in his tone. He was actually sulky.

"So it ought to, if it's to draw out the cold"—but at

this stage the Baron bundled out the handmaid—with his eyes—and closed the door behind her.

"Had you not better lock it, Mynheer the Baron?" suggested a faint voice from the bed.

No sooner had this hint found acceptance than Father Bulbius threw off the bedclothes and sat erect. With an almost piteous "By your leave," he removed a sticky yellow mass from his ample breast and laid it beside him on the pillow. The Baron stood watching. "I cannot understand you," the latter burst out, wrathfully. "It is indeed time that I renewed my oft-repeated proposal to deliver you. In fact, I am here with that object. Send the woman away and come and live with us."

"But I *have* got a cold," protested the Father, turning in immediate self-defense. "I sneezed twice, I assure you, before I got into bed, of my own free will."

"Then put on your plaster again," replied the Baron, grimly. "I sha'n't squeeze my hand 'twixt the beech and the bark. But my advice is: send the woman away." He hesitated a moment; then he said, abruptly: "You give up this place, which you and she are always declaring unhealthy and declaiming against, and you come and live at the Castle, as you have often said you would like to do. It is a deliverance, my good Bulbius."

The parsonage, properly speaking, of Deynum was a poor little house near the church; the Chaplain who served the Castle-chapel had always lived with the family. The Protestant minister came across from the village of Rollingen.

"And where would Veronica go to?" queried the priest.

"To the—" the Baron checked himself. "To her relations. Isn't she always telling you that she ought really to leave you and attend to some old creature at home?"

"Ah yes, but she merely says that because she wants to have the old lady here. Veronica has a venerable great-aunt of ninety-three, so deaf she can hear nobody's voice but Veronica's. Veronica certainly has a splendid voice. And perhaps I am rather selfish"—this ruefully—"but"—with sudden triumph—"you see, I *don't* have her, Mynheer the Baron; which proves that I possess a will of my own."

"Then use it, and come to the Castle."

"It is most kind, but I could not expect it of Veronica."

"I have an opportunity now, such as will never occur again, to rid you of lease, furniture, and all."

"You tempt me sorely, Mynheer the Baron, but just think of Veronica."

"Oh, I'll settle Veronica," cried the Baron, and ran from the room.

Father Bulbius sank back, smiling contentedly, on his pillow. But, almost simultaneously, he started up with a shriek. And his bald head, as he hastily removed the burning mess into which he had dropped it, shone like a lobster through its sauce.

"Veronica, I hear you are anxious to return to your relations?" cried the Baron, suddenly appearing in the kitchen.

The old housekeeper was busy among her pots and pans. In fact, she was preparing another plaster. She turned round very slowly. "I never said so, Mynheer the Baron," she answered, more slowly still. "Did his Reverence?"

The Baron was a little taken aback by the solemnity of her manner. "Oh come," he protested. "And there's your aunt, you know, who is ninety-seven, and who can hear no voice but yours. You have undoubtedly a very fine voice, my good Veronica."

"Mynheer the Baron is very kind. My great-aunt is barely ninety-one. Has your Nobleness a candidate for my place with his Reverence?"

"His Reverence is coming to live at the Castle. This house, which is so unhealthy, is going to be let."

Veronica slowly put down the plaster which had lain steaming in her hands. "Not like that," she said, and her deep tones sounded like the distant roll of thunder. "Excuse me, Mynheer the Baron, but I can't believe it of his Reverence. Not this house. Not like that."

"And why not this house?" inquired the Baron, impatiently. "You've grumbled enough at it for years."

She turned upon him almost fiercely. "And you, Mynheer the Baron, would you sell Deynum?"

He did not deign to answer her impudence directly. He only said: "And your aunt, whom it is your Christian duty to look after? And your master, whom the damp is killing, you say?"

She started, and, for a moment, a swift tremble shook her. "True," she said, and marched straight past the Baron into Bulbius's room. She entered so quickly that the invalid had not time to replace his cataplasm.

"It is true," she began abruptly, "that the damp is bad for your Reverence. It is especially bad for fat people because of the 'under-damp.' The 'wonder-doctor' told me who cured my aunt of her fidgets. So I know. And my grand-aunt wants me badly, and you'll be more comfortable at the Castle. And the Baron is right."

"Nonsense, Veronica," murmured Bulbius in a shrill whisper from among the bedclothes. "Shut the door. Do you mean to say you have told the Baron you are willing to go?"

"So be it. He is right."

"Fiddlesticks! And who will attend to my requirements as you do? I love the people at the Castle, but I can't go and live with them. You're the only person in the world who can cook my porridge exactly as I like it, or who can mix my grog of nights. And there's my posset after service—and—and—"

"And Flora with that calf coming," burst in Veronica. "And the pigs that won't be fit to kill for another month at least. And there never was any one like your Reverence for wearing holes in your black stockings, and—"

"Go and tell him that you can't!" cried his Reverence. "Go and tell him immediately that you won't. There's a jewel of a woman! Go and tell him that *you won't*."

"But he'll think I'm grudging your Reverence a healthier residence."

"But he'll misunderstand my refusal to enter his family."

"So be it," said Veronica again, and marched to the door.

Before she reached it, it was opened from the outside by the Baron van Rexelaer. That gentleman had tired of the saucepans. "So you see, Father, it's all settled," he said.

"No, I cannot, Mynheer the Baron," Veronica was beginning, heroically; but Bulbius, brought face to face with the crisis, arose in his bed, and to the occasion.

"It is settled that we decline your kind offer," he said. "There are too many objections. And I do not think I could manage without Veronica."

"Your Reverence," exclaimed the Baron, vehemently, "is a child and a slave! There, there; you may forgive me to-morrow. You won't think better of it? No, really? Then keep on your house for that woman. Good-by."

He ran away in a rage. He was mightily offended. Veronica stood watching him from the porch. "And you might as well sell Deynum? Why don't you?" she said when she thought he was out of hearing. But she had miscalculated the strength of her splendid voice.

The poor Father, much perturbed by his patron's displeasure, drew his little book of penances from under his pillow and made a note in it. The plaster, endured from simple good nature, was a point to the good. "It is true," he said to himself, "that I am ridiculously susceptible to wet feet. And Veronica really takes most excellent care of me. On Sundays, especially, she is altogether tractable, but it cannot always be Sunday." Then he yawned, and got out of bed, and wondered what Veronica would say to that.

But she said nothing, when she came in presently, with red eyes.

CHAPTER XII.

THE HEIRESS AND HER SQUIRE

The Baron's anger had cooled somewhat before he reached the little postern which leads from the bottom of the lane into his own park. He walked slower, having started with a run; and his footsteps suddenly died into stillness on the sodden leaves which filled up the narrow bypath, as he wound slowly forward into a wilderness of russet and gold. Evening was falling, with that tearful

sadness which often heralds an autumn sunset, and the pale sky was visibly growing gray and blurred above the sharp outlines of the fading trees.

His own trees. He knew them, individually. You cannot understand, unless you have had trees yourself. They possessed faces with which they met his eyes, in every change of joy or sorrow. He knew them as the colonel of a regiment knows, or should know, his numerous men. He always had a ready approval for the fine fellows that did their work bravest, budding early and blooming late, but also a gentle thought of indulgence for the weak ones, the stragglers, and an understanding that their lesser beauties were not so much the result of evil intention as an accident of circumstance or place.

He stopped to-day before an old oak, far-spreading and stately, but dead at the top. He eyed it lovingly. It stood, somber and lonely, in a little clearing, bordered by a curve of lighter trees. He remembered how it had begun to decay in his father's time, and what an outcry there had been when the fact was first discovered. He might have recalled annual conversations with his steward, always in the same stereotype form. "It will do as it is for the present, Dievert." "Yes, Mynheer the Baron." "It is a pity that this particular tree should take to going." "So it is; so it is, Mynheer the Baron." From time immemorial—to the villagers—it had been called "Lady Bertha's Oak," because of the little daughter of the house who, climbing recklessly up into its bosom, had been caught, as she slipped, in the arms of a fair, sad lady that must have been the Blessed Virgin herself, and borne safely to the ground. The little Freule Bertha had seen and declared it; it was written in a fifteenth-century parchment that lay emblazoned in the archives of the family, and a weather-beaten cross, with a faint 1474 marked upon it, still leans, crooked and moss-eaten, in this secluded corner of the park.

"It will last my time," said the Baron, turning away from the tree. He wandered along, sadly meditating that no blessed Virgin was likely to spread her arms out under his little Wendela's threatening fall. Ah, those were brave old days when the Saints were still especially interested in us gentry!

"But it's not as bad as that yet," said the Baron, shaking off his gloomy thoughts. "With Strum's help I shall find money for the mortgages. I dare say my primary object with Bulbius was selfish. I should have let the house at a far higher price to this Monsieur de Farjolle, or perhaps sold it. Dear me, I wonder now whether I had thought of that?"

Somebody was moving in the brushwood. He turned to the slight rustle, attentive, as country gentlemen are. You might find a stray pheasant here occasionally, but it was too early in the day for poachers. The man came slouching along—one of his own laborers. The Baron stopped, slowly remembering, as the rustic saluted him. "Your little boy better this evening, Sam?" "Yes, thank you, Landheer. He's but poorly, thank you. And we remain humbly thankful to Mynheer for the broth." The broth was his wife's doing. He met her, as he turned into a broader avenue, a basket on her arm, and their little daughter by her side.

"Well, and have you succeeded, mon ami?" asked the Baroness, his confidante in this as in all other matters but one.

"No, indeed," cried the Baron, with a sudden rekindling of his wrath. "The man is a fool!" And he savagely struck at the lemon-colored leaves of a chestnut which hung drooping perpendicularly from their stem.

"Be silent," said the Baroness in English. Her pale eyes lighted with reproof. "How can you, Reinout, speak in that manner, and before the child, of a priest?"

The Baron was eloquent in no language, least of all in English. He walked on in silence, and presently held out his hand to his daughter, who took it gravely, without a change in her brown eyes. She drew it against her mother's white woolly shawl. "Isn't it nice and soft?" she said.

They came in sight of the house. The chill avenue widened out gradually to a clear tract of grass, on which

the dark forms of browsing deer moved indistinct beneath the drooping twilight. Against the far horizon the park began afresh, a great half-circle, black beneath the slaty sky, but illumined, at one point, by a steady crimson flare, where the weak sun had sunk away. In the distant foreground, beyond the meadow, spread the brown mass of the Castle, inclosed by a moat whose current, invisible here, shone dully a little further off. The somber brick-work rose naked from the water, a confused mass of buttresses and excrescences, with a great square tower and a couple of smaller round ones, all jumbled up together under a fanciful tracery of weathercocks, peaks, and flourishes, and a-glitter in the shimmer of its countless dull-blue windows and its topmast ball of Atlas against the dying light.

"How cold it is getting!" said the Baroness. "We stayed too long with Mother Bosman. She is sinking fast."

Wendela had lagged behind to stare after a long-vanished squirrel.

"Are you sure," questioned the Baron, waveringly, "that it is quite advisable to take the child to see old women die?"

"Most decidedly. She cannot too soon learn the responsibilities of her future position. Besides, she is no longer so young. She will soon be admitted to the Communion at the same altar where one of her ancestresses stood up to be married at her age."

"Betrothed, my dear. Elizabeth van Rexelaer was fourteen when she married. And those were other days."

"We are never too young to become acquainted with suffering, if our lot be cast among the great in this world," said Mevrouw van Rexelaer. "When I was twelve, my dear mother lay dying of consumption, and I was her only nurse."

"But, then, you had always a most remarkable character," said the Baron, from the bottom of his heart.

They had paused by the bridge which leads to the courtyard—a brick courtyard with a stone road down and round it, nasty for horses in slippery weather. Tubbed orange-trees stand here during the brief months of a northern summer, in stately lines across the square and up the wide stone steps. Some of these orange-trees are said to be two hundred years old. They are giants to move, twice a year, with much groaning and creaking. And successive Baronesses have worn a sprig of their blossom in bridal wreaths, and afterwards dutifully made preserve of their fruits every summer, until the Baronesses themselves, in their turn, were soldered into leaden cases, with their faded bit of orange-blossom, and all their hopes and fears, to be hidden away in the vault under the chapel. Ill luck to the bride who neglected the orange-trees; the White Baroness's own marriage had been delayed till the flowers came out.

"I have something still that I wish to see about," murmured the Baron, pausing on the bridge.

"But, mon ami, why do you always run out into the sunset? Come within. It is the worst time of day."

"No, no; I have things of importance to attend to." He turned away quickly, then, recollecting himself, came back after his wife, and led her across the dusk of the courtyard and kissed her hand upon the steps.

"Why is it, Reinout?" she asked, abruptly. "What?"

"One worries sometimes about the mortgages. It is nothing."

The lady sighed. "Wanda!" she cried. "Where is Wanda?"

"She has lagged behind. I will send her to you." He went back under the shadow of the great black walls. By the bridge he met his daughter. "Go in to your mother, Wanda," he said.

"But I want to come with you, papa."

"Oh, no. Go in immediately." He disappeared into the darkness of the trees. The Bourse was long over; the day's quotations were in print, and would presently reach him. Nevertheless was he anxious to kneel at the altar before he went on to "The Mountain." He did not reason about these things. Nor do you.

[To be continued]

The Home

Commercial Patriotism

The trousseau of the Princess May was made within the British Isles. The lace, as well as the dress materials, was made by English designers and manufacturers.

The fidelity of the English to home manufactures is one of the characteristics of the race which ought to win our admiration. The Irish villages at Chicago are an evidence of this. The endeavor of patriotic women to revive and encourage home industries, and form a taste for their products, is an example. It is certainly true that the development of the working classes depends on dignifying labor. And it will become a pleasure to them to work when wealth proves its appreciation of skill by encouraging it by every possible means. The encouragement given to the art and technical schools in America for a few years past indicates a broader comprehension on the part of our manufacturers of how much their industrial success depends on the cultivation of home talent, the encouragement of art in this country. But there should be scholarships, gifts of wealthy women, whereby young men and women should be induced to give the time necessary to study, and not be tempted or forced to earn money before they are qualified to take the best positions for which nature and training fit them. If one once yields to the necessity of producing "pot-boilers," the temptation to produce them as long as they will sell is one of the greatest drawbacks to the production of one's best work. In art and literature a man's best work is the fruit of leisure and freedom. When we truly value art, whether in furniture, textiles, pottery, pictures, statues, books, or buildings, we shall foster it by paying for the training necessary for its production.



A Vacation at Home

By Lucy Hall-Brown, M.D.

Not all are privileged to take vacations who would like to do so. When we add to this list the many busy men and women who get ten days, or at most two weeks, off, the roll-call of stay-at-homes becomes a pretty long one.

Although the prospect of remaining in the sizzling heat of the city all summer is not attractive, it need not be one of abject misery by any means.

When our down-town man of affairs lets himself into his solitary abode at twelve, midnight, and gropes his way to the second floor back, things for the moment may seem a trifle dubious to him, but as he kicks off his russet shoes and lights his last cigar, he sinks into a pleasant reverie in which the excellent dinner eaten at his club, the friends whom he met there, a moonlight sail or an open-car ride afterward, are prominent features.

If it is Saturday, he has probably had a dip in the surf, followed by a clam dinner or other epicurean delight. It is only natural to be very sorry for these poor men kept in town all summer by business, but, as a matter of fact, they get on very comfortably.

Are there not ways in which women and children, and men who have no clubs, and who in their expenditures must beware of the "many littles which make the muckle," may remain in town and have a vacation all in one?

I know of one woman who has a good-sized house with north front and well-screened back windows, with a few electric fans and a placid disposition. She keeps so cool that she is rather dreading the time when she must pack her satchel and trust herself to the tender mercies of some taker-in of summer boarders for even a two weeks' sojourn.

Here is the plan of a clever housekeeper who must perforce remain in town during the summer.

First, she has simplified her household arrangements as much as possible, retaining only the services of a neat little maid and a woman who comes in as often as needed to do the heavy work.

The fire is seldom lighted in the range, and the house is many degrees cooler in consequence.

All elaborate dishes are eschewed, as being equally unsuited to the cooking and the digestive apparatus of reasonable beings in July and August.

All sorts of nice things can be had from the grocer, baker, and butcher, many of them nearly or quite prepared for the table.

With a couple of round gas stoves, costing less than one dollar each, a few porcelain-lined pans, a chafing-dish, a gauze broiler¹ and toaster, the rest is easily done.

Twenty minutes below stairs and all is ready, nobody warm or cross, and nothing burned or spoiled.²

She says, "It is like a perpetual picnic, and I feel a most delightful sense of being able to do exactly as I please in my own house." She adds: "I believe that the servant question is going to be settled by the chafing-dish and the gas or electric stove in the hands of clever women. It is the cook who makes the broil in the household nine times out of ten. Let her understand that you can live without her, and you will stand a much better chance of being able to live with her."

In speaking of summer dishes, let us not forget the salad. Lettuce, tomatoes, romaine asparagus (cold), string beans (cold), all make delicious salads, and with a French dressing are easily prepared.

In moderately warm weather keep your windows open and a free circulation of air through your rooms. On the days when the heat is fiercest, close windows, blinds, and shutters on the sides of the house where the sun blazes, thus keeping the heated air out. Do this in the very early morning. As soon as the sun goes down and the air cools, open the windows and keep them open all night, closing them up again in the *early* morning. A house can be kept wonderfully cool in this way, but it is inadvisable excepting in the very hottest weather.

The greatest trouble with our American city houses is that they have no out-of-door facilities. The bit of back yard is monopolized by clothes-lines and their flapping burdens, and is probably flanked on one side by an odoriferous garbage-barrel; while after sunset the rampant and voracious mosquito holds high carnival.

Unlike our sensible compatriots the Chicagoans, we are considered to be in very bad form if we occupy our own front steps on a sweltering summer evening, and so only the bold and undaunted ones venture to sniff the breeze from this vantage-ground. Caged in as we are by the exigencies of the household and the bibulous mosquito upon the one hand, and the restrictions of a stupid custom upon the other, we have but one escape, and that is through the roof. That so few have found it is to me a wonder. Here are acres upon acres of open space, away above the din and the dust; the starry sky overhead and the cool winds of heaven all about. And yet people pant and perspire a few feet below all these possibilities of unqualified bliss, absolutely unmindful of the fact that they are within easy reach.

The only necessary arrangements are a slatted floor, to protect the roof, made of any size you may desire, and guarded by a strong railing at its outer border.

Here you have space for rugs, stools, cushions, a hammock if you like. Here you can lounge, chat, gaze at the stars, refresh yourselves with ice-cream, lemonade, iced tea, and finally descend from your sky-parlor feeling as though you had just dropped down from some cool mountain resort to which you may return after the next day's work is over.

Take a sail or a little trip to some pleasant resort once or twice a week. Dress simply. Have your valuables

¹ These broilers are called the Sir Humphry Davy. They are made of fine wire gauze, and have iron ribs across. They cost twenty-five cents each.

² To broil, place the gas stove on the sheet-iron shelf over the range, then all smoke will pass up the chimney.

safely locked away in some friendly safe or deposit-vault, so that you need not have them on your mind or person.

Avail yourself of any innocent amusement which will help you to enjoy a hearty laugh. Read a few novels, and so far as possible relax the tension and give the high-strung nerves a rest.

Then, when October winds begin to blow chill, note whether the lines of care in your face are not less deep and the rasping quality which was creeping into your voice has not softened. Review the pleasant hours which you have spent, and smile to think that you, too, have had a vacation, albeit a vacation at home.



The Housekeeper's Remedy

A correspondent of one of the New York daily papers suggests the starting of a Co-operative Intelligence Office. The plan proposed is simple and practicable. He thinks that the housekeepers of the city should pay a given sum monthly to start and support the enterprise. This suggestion was made long ago by the Housekeepers' Association, which does not require any fee from servants. Any servant can have her name entered on the list if she is recommended by her employer. Servants are to be graded according to their ability; and the union, or co-operative association, is to pay stated wages, which must be the market price, for the servants whom they indorse. The difficulty in this scheme is in obtaining indorsement for the mistresses. There are as many incompetent mistresses as servants; as many unreliable mistresses as servants. Probably time, that revealer of all things, would be the only sure safeguard. Wise mistresses do not keep in their employ untrained, unreliable servants. For a servant to appear on the applicants' list often would settle her character; for a mistress to secure only incompetent servants from such an office would mean character defects in the mistress. It would sift out the so-called "rounder" from the list of servants, and it would also mark the woman whose temper makes her a difficult mistress. This whole problem lies for solution wholly in the hands of American housekeepers. It will never be solved by the servants; its solution does not lie in the amount of wages paid. The whole question must bring itself down, or up, to character. Girls would appreciate securing their places at an office where to have their names on the list of applicants was taken as proof that in ability and character they were in the front ranks of the business world in their own lines; and when they found that securing a place through such an agency was a guarantee of regular pay and good treatment founded on a business basis, they would soon rely upon that office for employment.

There are women of good business ability who could be found in every city to run such an office, and there ought to be found, without any difficulty, five hundred women in any large city who would be willing to contribute two dollars apiece toward such an experiment for one year. The result would be such that the second year would find the enterprise firmly established.



Working-Girls' Vacation Fund

Previously acknowledged.....	\$662 43
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Punishing vs. Training

A few weeks ago a mother wrote to The Outlook asking for help in training her little boy, who gave considerable trouble. The letter was published, and has drawn out the following reply:

Many years ago I thought it my duty to punish children, though the suffering it caused me was far greater than that I inflicted. But years bring wisdom and a broader horizon. I believe now that many, but not all, very little children need the quick discipline of pain. A wise mother who corrects her child in love finds better results than one who spends hours of talk on matters that the child can scarcely comprehend. Teaching children too early to choose the good and refuse the evil tends to make them morbid. They have to rely, as do we all, on superior knowledge.

Many a child has been confirmed in obstinacy by needless punishment. One learns to overlook some things; to cease to observe. Time is an infallible cure for many things.

I once knew a noble mother who was talking with a friend, when her little son ran in from the gate, and, looking up into her face, said, sweetly, "Mamma, you're a — fool." "Yes, dear," said the mother, continuing the conversation he had interrupted. The child was not satisfied; and, waiting a moment, he repeated the phrase. "Yes, dear," the mother replied; "now run along and play." The friend, thoroughly shocked, asked, "Do you mean that you are not going to punish that child?" "And fix it in his memory? Of course not. He probably heard the remark from some one passing by, and brought it to me, as he does everything new. He will never think of it again, because I did not notice it."

Most children who amount to anything are trying. Doubtless the very best of us are trying to the angels. We do not "obey promptly nor give up happily." And our Father bears with us because in some way it seems worth while to him.

A child that is brave and loving is a child to be tenderly cared for. Such an one can best understand what it means to a loving mother to be worn out with care, and is never appealed to in vain. A boy, if ever so untrustworthy, is proud to have his mother depend upon him and trust him. Honor grows in very poor soil if rightly cultivated; and a boy can be reached through his innate chivalry when other means fail.

The Bible way is first the blade, then the ear, after that the full corn in the ear. But we mothers look for perfection in the blade. We are discouraged when we do not see results, and cry out in bitterness that all is lost. Not so. God does not suffer an iota of love to go to waste. There is nothing in all the world so exhausting as the care of children; there is nothing that yields such satisfactory results.

Emerson says: "In my dealing with my child . . . as much soul as I have avails. If I am willful, he sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength."

Grand Robert Collyer, in "A Talk to Mothers," says: "And every little child ministers before the Lord, and every mother makes his garments from year to year. So, as he stands before the Lord, and you fashion his spiritual garments from year to year, put plenty of gladness into them. Let the first fear wait for the first sin. Has your boy a heavy foot, a loud voice, a great appetite, a defiant way, and a burly presence altogether? Then thank God for it, more than if your husband had a farm where corn grows twelve feet high: your child has in him the making of a great and good man. The only fear is that you will fail to meet the demand of this strong, grand nature, and try to break where you ought to build. We never break a young tree, and, thank God, deformity is the rare exception in the spirit as in the form. First comes that which is animal, afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. Our nature is loyal and needs no breaking." So far Robert Collyer, whom every mother ought to read.

A child who is timid at night must not be left alone. He can be taught self-control slowly but surely, but he must not grapple alone with his terrors. Little children can suffer far beyond our mature comprehension, and it is not only cruel but wicked to force them to bear unhelped the nervous strain.

There is an old, impressive story of a little child who cried in the dark and was punished again and again, till he clung quivering to his father, who had forgotten his sacred trust, and cried, "I don't care how hard you whip me, papa, if only you won't leave me alone."

Dear, faithful mother, you are not wasting these years. When your boy is a man, all the love you have bestowed will return to you fourfold, and all your pain will be remembered no more forever.

A. Y. K.

The Dream

By Eleanor Smith.

Allegretto.

A lit - tle boy lay a - dream - ing Up - on his moth - er's lap; And he dreamed that the pins fell

out of the stars, And the stars fell in - to his cap. So when the dream was o - - ver,

What did this lit - tle boy do? Why he went and looked in - side his cap, And found it was not true!

We present above another of the beautiful nursery songs of Miss Eleanor Smith. We hear much in our day of the necessity of watching what the children read. Yet has not a wise man said, "Let me make the songs of a nation, and I care not who makes its laws"? The poetry, the songs learned in childhood, cling to the memory so tenaciously that nothing in after life can detach them. Who that learned the doggerel that was taught in the Sunday-school song-books a few years ago would not gladly be relieved

from remembering the senseless rhymes and the tunes that lacked both ideas and harmony? The children of to-day, even in childhood, become familiar, or can become familiar, with music that adds to beauty ideas; the poetry carries a thought, the music is a setting that adds to it. The little conceit of the song we present this week may, in the thought of a wise mother, serve a double purpose. It can produce a current of thought that will change frowns to smiles; it can illustrate the difference between fact and fancy.



Lenses and Spectacles

By Albert Gardner

Whether or not the ancients had any knowledge of lenses of any kind as magnifying mediums has been the subject of no little controversy. But, aside from what is known as the Assyrian lens, there seems to be little if anything of direct evidence in favor of such a supposition. This so-called lense—now in the British Museum—is a piece of rock crystal discovered by Layard in the excavation of Sargon's palace at Nimroud. The date of its manufacture is reasonably well established as 721-705 B.C. Its purpose or use as a lens is somewhat doubtful, for while, from its shape, it unquestionably has magnifying power and a sort of focus at about four and a half inches, the imperfect structure of the stone itself, and the roughness and irregularity of the grinding and polishing, serve to make it valueless as a magnifier. In the absence of corroborative evidence, it is far more probable that the stone was cut and ground either for an ornament or a curio. The focusing of rays of light by means of reflection from mirrors and by refraction through glass globes, either solid or

filled with water, was known and practiced for the purpose of obtaining heat, and burning-glasses, as they were called, are frequently alluded to by ancient writers. The principles of the process seem to have been but little understood.

Incidental to this it was found, as Seneca says, that "letters though small and indistinct are seen enlarged and more distinct through a globe of glass filled with water." But apparently the reasons for this were not understood, and no practical application was made of the knowledge. It is highly probable that, had the use of magnifying lenses been an ancient practice, some better evidence than we now possess would have been left us. The works of such men as Hippocrates, Galen, and Alexander among the Greeks, and Celsus and Aurelian among the Romans, besides many others, have been carefully reviewed, and a competent authority is quoted in saying that "in no ancient author do we find any mention of spectacles either for long or short sight, or of magnifying lenses or microscopes." These writers were the eminent physicians of

their times, and all left works on the subject of optics. It is hardly to be supposed that, if artificial aids to the eyesight had been known, all allusion to them would have been omitted from their writings.

The late Mr. Wendell Phillips, in his delightful lecture on "The Lost Arts," referred at some length to the skill of the ancients in engraving precious stones, specimens of which are to be seen in various museums. The inference was that any work which could be properly seen only by the aid of a magnifying-glass could be executed only by the use of the same device. This is one of the strongest claims in favor of an ancient use of the lens. But these gems and the engraving of them do not furnish an unshakable argument, for the opinion is expressed by Mr. Murray, of the gem department of the British Museum, that there is no engraved work in that collection, that can be affirmed to be antique, which is beyond the power of the unaided vision of a specially qualified workman. Trained engravers of to-day also assert that everything of this kind that can be done with a magnifier may be quite as well if not better done without.

A passage from a letter dated at Florence, Italy, in the year 1299, is translated thus: "I find myself so pressed by age that I can neither read nor write without those glasses called spectacles, lately invented, to the great advantage of poor old men when their sight grows weak." The spectacles here referred to were the invention of a Florentine named Armati, about the year 1285. They are the first positive evidence we have of the use of glass discs with a curved surface for the purpose of magnifying. They are, therefore, the progenitor of the modern microscope and telescope—both of which are simply combinations of lenses arranged with reference to each other in suitable tubes. It would appear, however, that previous to this there must have existed theories, at least, regarding the construction and use of the lens. Alhazen, during the tenth or eleventh century, and Roger Bacon during the thirteenth, had some idea that lenses might be made or combined to increase the power of vision. But that nothing was done in telescopes until some three hundred years after the invention of spectacles, we have the testimony of no less an authority than the astronomer Kepler. Just when or by whom the discovery of the result of the combination of lenses was made is not accurately known. It has been credited to Galileo. But Galileo himself testifies that it was a Dutch discovery and was made before he produced his telescope in 1609. It is highly probable that it was the work of two spectacle-makers named Janssen—father and son—in Middelburg, Holland, somewhere between 1590 and 1609. These people are by numerous authorities credited with the discovery of both telescope and microscope in something of the forms in which they are now known. Willhem Boreel, the Dutch ambassador to England in 1619, himself a native of Middelburg and an acquaintance of the Janssens, speaks of having seen one of their microscopes, and describes it as "a tube eighteen inches in length and two inches in diameter, of gilt brass, supported by three dolphins on a base of ebony. Objects placed on this base were considerably magnified through the tube."

From this time quite rapid progress was made in the development and perfection of both the microscope and the telescope. Hooke, an Englishman, produced in 1665 a greatly improved microscope, and published an illustrated book called "Micrographia," which must have occasioned no little excitement by its revelations. Divini, an Italian, in 1668, and Cherubini d'Orleans, a Frenchman, in 1671, also produced instruments eminently noteworthy. D'Orleans is generally believed to be the inventor of the binocular, or double tube, microscope, by which both eyes may be used, and a stereoscopic effect obtained. During the seventeenth century also Galileo and Kepler and Huyghens were developing the possibilities of the telescope, and making astronomical discoveries that have placed their names among the great ones. Desire for further knowledge grew with each added facility for obtaining it. More lenses and improved adjustments of them were applied to increase the magnifying power until now, when we have such telescopes

as the Rosse and that at the Lick Observatory in California. In microscopes we get a power of 5,000 diameters, and, by projection on a screen, much more than that. In the manufacture of lenses for the microscope, although America is a rival for the first place and is producing some very fine objectives, she can hardly be said to lead. The palm for the present will probably have to be given to either Powell and Leland, of England, or to Zeiss, of Jena. Some fifteen or twenty years ago, however, Messrs. Tolles, Wales, and Spencer, in America, produced lenses far superior to any previously made, and introduced principles of structure which so wholly controverted all established ideas as to lead to some very animated discussions among scientific men. But the lenses they made so fully demonstrated the correctness of their theories that the dispute was settled to the eminent credit of American brains. In the grinding of the lenses for the telescope the Clarks, of Cambridge, Mass., undoubtedly lead the world.



"A Lad—Dismissed"

By Mary Tappan Wright

In Six Parts—V.

In their ragged regimentals
Stood the old Continentals,
Yielding not.

—Old Song.

"What are you going to do with those stones?" asked Brown.

"Use them," said Tom, "when my powder is out."

"It is a good plan," said Brown, beginning, with some others, to follow Tom's example. Soon the stones lay in little cairns under the inner edge of the parapet, and Tom, with the rest, set to work to make up the cartridges for their guns.

"With proper reinforcements we could drive them to their ships to-day," grumbled one of the men. "Where is the artillery?"

"What are they about in Cambridge?" growled another. "Where are the other regiments?"

"I will tell you if you wish to know," said Brown. "A couple of men from Gardiner's regiment came in not long ago, and I heard them report. Young Gridley has the artillery on Cobble Hill; the reinforcements are all along the line from Cambridge to the Neck; the few of them that could be driven across the enemy's fire there are dodging behind the trees and rocks on Bunker Hill, or leaving the field in squads for every slightest excuse; there's not a company there in any kind of order; it looks as if there were treachery somewhere."

"Hush!" said Tom. "Here is Colonel Prescott."

Passing around the lines, Colonel Prescott was stopping at every group of men with words of good cheer and encouragement.

"Fight your best, my men!" he cried. "Fight your best; if we drive them back again, the day is ours!" He mounted the steps, somewhat further to the left, and looked out; his keen, restless eyes swept the entire field; then, with a long breath, he turned and came down again, but with what seemed a heavier tread, and passed along the rest of the line in silence.

"I have fought with him before," said a gray-haired private who had been peering for some time intently over the edge of the parapet. "He is too old a soldier not to know what the enemy mean by moving their artillery around there. If they go much further, they will send the balls into the sallyport. They completely rake the breast-work as it is."

"I do not believe they mean to come up again," said Peter Brown. "They are taking too long about it."

"They are not only coming up again," said the gray-haired private, "but they mean to stay when they come. They formed into columns and started some minutes ago. See, on three sides of us. It looks as if the whole force were centering on the redoubt. I fear me that this time they will swallow us up!"

"If they try it they will find us a pretty choky mouthful!" said Brown, grimly. "Tom, Colonel Prescott has

ordered the men without bayonets to the back of the redoubt; you had better go now."

"If the men without bayonets go to the back," said Tom, "who will stay in the front?"

Brown laughed and looked around; there was but one bayonet among them.

"You had better let him stay," said the gray-haired veteran. "We shall need his like."

"Men!" cried Colonel Prescott, from the middle of the redoubt, "they are almost upon us. Be ready for them when they come!" and with a mighty cheer the men responded, shouting tumultuously:

"We are ready for them again!"

There had been a rush from the breastworks, the men driven into shelter by the artillery; and now a young officer crossing the sallyport suddenly threw his arms above his head and fell; the British were throwing their balls into the redoubt!

"Here they are!" cried Brown.

Discarding their unwieldy knapsacks, they were more than half-way up the hill, under cover of their heavy artillery fire. With the exception of a mere demonstration against the rail fence, their whole force was concentrated upon the redoubt.

"Reserve your fire! Reserve your fire until you have them within twenty yards!" shouted Prescott; and the men lingered, biding their time.

It was a forlorn stand, but they held to it, unswerving.

"Fire!"

The slaughter was horrible; the British line bent and curved inward.

"Fire again, fire again!" called Peter Brown to the men on his left.

"We cannot," yelled one of them. "Our powder is out!"

A British officer turned one startled glance behind him and then sprang down among his breaking troops. With the flat of his sword he smote them right and left, shouting as he urged them forward. Word seemed to speed along the whole line. Forming again, they sprang up the hillside, making no attempt to return the scattering fire of the Continentals.

"That fool's yell has settled it! We lose the day, and even yet we might have saved it!" said Brown, furiously. "But if they win they shall pay the pipers!"

At a half run the British came on, their left arms dragging a little at their sides with the weight of their heavy guns, while with their right hands they seized upon anything they could to aid them in scaling the last ridge of earth that separated them from their antagonists. A shower of stones hurtled down upon them, and their suspicions as to the American loss of ammunition were confirmed.

The redoubt was now surrounded on three sides, and in the breasts of the Americans there was nothing left but pure *fight*, which, whatever may be its weapons, makes itself bitterly felt. Tom and his companions stood back to back, their muskets "clubbed," ready for murderous work with the heavy stocks.

Over the tops of the Continental intrenchments the British bayonets began to bristle like a sudden gigantic growth of horrible thorns, and out from among them a splendid soldier, shouting, "The day is ours!" sprang to the edge of the southern parapet. There was the crack of a musket and he pitched backward out of sight, while the whole rank following were mowed down behind him. But the British were not disheartened; slipping and scrambling, they swarmed up the height, officers and men alike.

"Now for the glory of the marines!" cried Major Pitcairn, mounting glittering to the top of the rampart, only to fall back into the arms of his son, dying.

"Alas! I have lost a father!" mourned the youth, and in deep voices the men around groaned in answer:

"We have all lost a father!" but they pressed on revengeful.

A hand-to-hand *mêlée* began, the British slowly crowding the Continentals out of the redoubt. Flushed and

furious, bringing down his heavy musket blow after blow until the shattered stock hung rattling from the empty barrel, Tom was pressed back, with the men of Prescott's regiment around him. So thick was the dust that as he neared the sallyport he could scarcely see the British pouring over the southern walls of the embankment.

Everywhere the Continental officers were cheering on their men with a spirit and exhilaration that extracted the sting from defeat, General Warren and Colonel Prescott moving from place to place always in the thickest of the fight. The latter, continuing to give his orders with perfect self-command, faced the oncoming numbers with keen, businesslike, practical coolness.

"Take to your heels, you little lad!" he cried as he struggled forward against a crowd of men who were pushing him past the spot where Tom, with Peter Brown, was fighting desperately. "Take to your heels, and let the full-grown men do battle!"

"Come on!" cried Peter Brown, and, breaking away, he sprang over the wall to the west and ran for the shelter of Bunker Hill; but Tom, scarcely turning, held his ground.

"I shall not go until he does!" he said to himself, his eyes fixed on Warren as he pressed from group to group with words of encouragement.

The fight had become a mere groaning stress of men. To the listening spectators on the hills and the housetops silence had replaced the roar of artillery, and over the trampled area on Breed's Hill the broiling four o'clock sun was reflected in a light-red haze from the dust of the conflict. The crack of musketry at the rail fence showed where the Connecticut men were keeping back the enemy and covering the retreat, which had begun to show signs of confusion.

Tom had contrived in the course of the contest to wedge himself in among the little band of men who had gathered at the last about the spot where General Warren was fighting, with the calm face of an avenging angel; pale, serene, but hopeless, prolonging his stay in what in another might almost be called wanton recklessness.

"Does he wish to be killed?" thought Tom, and then remembered what he had heard the day before. "He will not be taken alive!" thought Tom. "Neither shall I."

A final squad of reluctant men, Prescott among them, were being driven, step by step, through the northern sallyport. Warren, with Tom at his side, followed close behind them, the last to leave the redoubt.

One division of the British had made their way around the northeastern bend of the breastwork, while another had come around the angle of the redoubt itself; thus the retreating Americans were compelled to run the gauntlet.

Interposing himself between his men and the grenadiers, Prescott retired slowly, stepping backward with long strides and parrying the bayonet thrusts with his incessantly vigilant sword. His soiled and bloody linen banyan was torn and slashed, two or three gashes had even been made in his waistcoat, but he was himself untouched, and his ruddy color remained unchanged.

There was no firing at this stage of the fight, because, for a distance of twenty yards or more, friend and foe were alike undistinguishable; but as the Americans freed themselves from the crush, a panic seemed to overtake them, and they fled wildly for the neighboring hill.

Warren, behind them, came slowly and heavily, burdened with intolerable despondency of defeat. Tom still kept near him, stumbling forward as he looked up into his heartbroken face, and vaguely divining his need of consolation.

"We are not beaten," he said at last; but Warren shook his head almost impatiently; comfort was not bearable.

There was a shout and cheer from the British as they took final possession of the redoubt, immediately followed by a hail of bullets that, for the most part, passed over the heads of Tom and his companion; but the flying Americans on the slope of Bunker Hill were cut down by it with ghastly destruction.

Warren saw them fall, with a piteous groan. "It is

well," he murmured, "to die for one's country; but what a sacrifice!"

"We are not beaten," repeated Tom, doggedly. "We shall *never* be beaten!"

With a sudden illumination of hope, Warren smiled. There was another volley from the redoubt; they seemed to be moving in the midst of a storm of lead.

Warren turned towards Tom as if to speak, and then fell forward on his face. He was dead.

A Helpful Elephant

A story is told in one of the English papers of an elephant and a lion in one of the menageries. The door of the lion cage was in some manner left open. The first that was known of this was when one of the lions was found loose in one of the aisles. The keeper called for assistance and then attempted to drive the lion back. Near by were the elephants; one of them, understanding the situation, seized the lion with his trunk and placed his foot upon the animal, holding it firmly until it was tied, when it was dragged by the elephant to its cage.

Paul at Jerusalem¹

By Lyman Abbott

Paul and his companions pack up their baggage and start for Jerusalem. They are lodged by Mnason, of Cyprus, of whom we know nothing but his name, and that he was Paul's host. They are welcomed by the Jerusalem Christians, who a year or two before had been suspicious of Paul because of his radicalism. These Jerusalem Christians are all Jews by birth and education, and are not yet emancipated from the idea that Christianity is a sort of new sect of Judaism, a new growth on the old stock. They know how Paul is abused by the Jews; and they imagine that he can still the abuse and conquer the prejudice by a device. They propose it to Paul, and Paul accepts the proposition. He joins himself to four men, who have some sort of a Jewish vow on them, and enters the Temple with them to perform the Jewish ritual, for the purpose of satisfying his accusers that their accusation is false. The device failed, and the accusers only seized the occasion to raise a mob against him, and nearly killed him.

In character and in the circumstances of their positions there is a striking resemblance between Saul of Tarsus and Loyola. Both were fanatically zealous adherents of a false religion. Both lived in an age when universal skepticism had eaten out the heart of the national worship and left it a bloodless formalism. Both possessed a military impatience of insubordination. To both heresy was the capital crime. There is no reason to suppose that young Saul was any more popular in Jerusalem than young Loyola in Spain.

It must be frankly confessed that the event which constitutes the turning-point in the career and even the character of the Apostle Paul is involved in some mystery. We have, indeed, three accounts of the heavenly vision, but they all probably proceed from the same witness; at least there is no evidence that Luke obtained his account from any other quarter. That men of a skeptical turn of mind should question the historical accuracy of the account which Paul has given us of his eventful journey, without, however, calling his veracity in question, ought not to surprise us. It is, however, to be remembered that the sudden and, in some respects, mysterious change which converted Saul, the persecuting zealot, into Saul, the persecuted Christian, is not without its frequent parallel in the history of human experience. It is neither historically less certain nor intrinsically less credible than the conversion of Constantine, the heathen Emperor, into Constantine, the imperial patron of Christianity; Augustine, the dissolute roué and mystic philosopher, into Augustine, the

father of theology. Paul saw a great light and heard a voice from heaven; Constantine beheld in the meridian the luminous trophy of the cross, inscribed with the motto which became thereafter the motto of his life.

Saul's life has been a continual battle against the goads and remonstrances of his own better nature. He has, indeed, found it hard to kick against the pricks. Now, for the first time, he experiences a sense of fear. This reading of his heart's secret is more truly awful than voice or vision. Trembling and astonished, he instantly yields his allegiance to Him who is henceforth to be his Lord and Master. He stops neither to repine over the lost past nor to count the self-sacrifice of the future. Yet, even in that trial moment, his Pharisaic faith impregnates his reply: "Lord, what wilt thou have me to do?" For to him still religion is only a doing.

He was a man of strong and intense convictions. He uttered, not opinions nor beliefs, but convictions. Once he says "I think;" he habitually says "I know." His were affirmative convictions. He was an upbuilder, not a destroyer. He used the hammer, not the sledge-hammer. When he was combative, it was only that he might clear the ground to construct anew upon it. His convictions were vital. They concerned the life of man—his most sacred and real life; and they were a part of his own life. They were not dogmas of which he was persuaded by philosophy; they were facts which he knew by experience. He believed, not in a Moral Governor of the universe, but in "Abba, Father;" not in a fall of man, but in his own personal sinfulness; not in a theory of atonement, but in the forgiveness of sins. He had a deep and tender sympathy for his fellow-men. He saw, in the heritage of life and truth which he possessed, that which would redeem them from sin and sorrow; and he bore their burdens and carried their sorrows in his own heart. He travailed in spirit till the dead in sin should be born again in Christ Jesus. He had a strong courage and a well-grounded self-reliance. When his friends were carried into the theater at Ephesus by the mob, he would have rushed in, confident of his ability to quell the mob by his presence and speech, if wise friends had not prevented. When the long tempest had swept all hope of safety away from soldier and sailor, it was he who inspired them with new courage and distributed bread to them on the wave-swept deck. No peril and no presence daunted him. Paul was an orator. He had a profound sympathy for men and women who needed his ministrations. His power lay, not in his voice, but in his convictions, which he had the courage to declare; they move men to-day. His words are a living fire which time has not quenched.

Christian Endeavor Topics, Daily Readings: August 14—Paul's sin (Acts viii., 1-3—ix., 1-2); August 15—Paul's conversion (Acts ix., 3-18); August 16—The change in Paul (Acts ix., 20-29); August 17—Paul's missionary work (Acts xiii., 42-52); August 18—Paul's willing service (Acts xx., 17-24); August 19—The story of Felix (Acts xxiv., 22-27); August 20—Topic: Paul or Felix: whose example will you follow? (Acts xxiv., 22-27; 1 John ii., 15-17.) (Missionary meeting suggested.)

Some Definitions

Truth is like a clear mirror, which, when it is not cracked or tampered with, gives a true image; but when it is, distorts and gives a wrong expression to the object reflected.

Honesty is the straightforward performance of every duty and every action as conscience dictates.

Kindness is a tender consideration towards every living thing which God has created.

Courage is cool-headed strength of will and purpose, ready for dangers and difficulties whatever they may be.

Temperance is the capacity for giving and receiving so as to do neither ourselves nor others harm.

Faith is the stay and support of the soul, which makes life bearable, takes away the terrors of death, and elevates the whole being.

G. D. C.

¹International Sunday-School Lesson for August 13, 1893.—Acts xxi., 27-39.

The Religious World

The Return to Christ Principal Fairbairn has given currency to a phrase which contains in it more truth than most persons who have not studied the facts realize. For several years we have heard very much about the movement toward making our theology more Christological. That movement is beginning to show its results. More than any other period since our Lord was upon the earth are the closing years of the nineteenth century characterized by an appreciation of him and the principles to which he gave the emphasis of his life and death. The theological ages were ages in which the writings of the Apostle Paul and of the Hebrew prophets were studied more than the four Gospels. This may be called the age of sociology; the tendency to depreciate man has passed, and the recognition of the grandeur of humanity has taken its place. The doctrine of the immanence of God is just beginning to make itself felt in ethics and politics as well as in speculation. Our Lord emphasized fatherhood and brotherhood, and these two doctrines are now at the front. Theology is now written quite as much from the standpoint of the need of humanity as from the recognition of the divine sovereignty. This fact finds illustration in many ways in our time. Dr. Josiah Strong has just published a book entitled "The New Era," and by that new era he means the one of brotherhood, in which Jesus Christ is the controlling and inspiring force. There is an unprecedented interest in all attempts to ameliorate the human condition, and wherever Mr. Barnett, of Toynbee Hall, Miss Addams, of Hull House, Chicago, or Mr. Woods, of Andover House, Boston, speak concerning the application of Christianity to social subjects, they are listened to with eager attention. At Chautauqua there has just been organized the American Institute of Sociology. Dr. Richard T. Ely is its President. This Institute is largely supported and conducted by Christian ministers and Christian workers, and is another instance of the truthfulness of Principal Fairbairn's now famous phrase. The General Assembly fights over Professor Briggs, but the great mass of the people smile at the antiquity of those who do not know that a new day has dawned, and that Jesus Christ himself, and not Turretin or Calvin, Hodge or Breckinridge, is the Lord of the Church to-day. It is really amazing how swiftly and with what unanimity the great masses of Christian workers are gathering about the Christians' Master. They are not wasting much time over discussions concerning his person, and still less concerning speculations in infinity and eternity (of which only a few people in the vicinity of Boston and Kentucky presume to know very much), but they are, with an intensity and consecration unparalleled in the history of the Church, following in the footsteps of Christ in the service of man. Notice how almost all the popular works of fiction, the addresses at great gatherings which attract most attention, the sermons of the preachers who are most eagerly heard, have relation to subjects which are suggested by the Sermon on the Mount, the Law of Love, the Parable of the Good Samaritan, the Intercessory Prayer, and the Cross on Calvary as the symbol of the sacrifice to which all men are called that their brethren may be saved. This is indeed the age of "The Return to Christ," and the age in which Christ is manifesting himself as never before in the lives and ministries of his disciples.

Two Unitarian Meetings We find announcements of two meetings of Unitarians soon to be held which promise to be of much interest to the denomination. The first is the Grove Meeting at Weirs, Lake Winnepesaukee, N. H., which extends from July 29 to August 7. Among the names of speakers we notice the Rev. Francis S. James, of China; Mrs. Laura Ormiston Chant, of London; Mr. William M. Salter, of Philadelphia; the Rev. F. B. Hornbrooke, of Newton; the Rev. William R. Alger, D.D., and the Rev. E. L. Rexford, of Boston. Among the subjects are: "An Evening with the Poet Whittier;" "The Opportunity and Mission of United Liberal Christianity;" and "The Religious Outlook." This is evidently to be a kind of Unitarian

camp-meeting. The other meeting of which we have just seen the programme is that of the International Congress of Unitarians to be held in Chicago September 16-23, the Rev. E. E. Hale, D.D., presiding. The subjects of the various meetings are as follows: "The Unitarian Movement—in Theology, in Literature, in Philanthropy, in the Growth of Democracy;" "The History of Unitarianism;" "Unitarianism in Europe;" "Unitarianism in America;" "Pre-Transcendentalism," "Transcendentalism," and "Post-Transcendentalism;" "Unitarianism in Non-Christian Development" (this subject will be presented by a representative Jew, by Mozoomdar from India, and by a representative Mohammedan); "The Religious Doctrines of Unitarianism;" "Unitarianism and Modern Thought;" "The Promise of Unitarianism." The speakers are selected from all parts of the world, and comprise many men who are not only representative Unitarians, but among the noblest workers for humanity. If this Congress realizes its ideal, it will be one of the most interesting and helpful of all the Religious Congresses to be held in connection with the Columbian Exposition.

The Theological Seminary at Louisville The new Theological Seminary of the Presbyterian Church South, which is to be situated in Louisville, Ky., is perfecting its plans, and will soon be ready for work. The following persons have been elected members of the Faculty, and have accepted their election: The Rev. William Hoge Marquess, D.D., Professor of Old Testament Exegesis and of the English Bible and Biblical Theology; the Rev. Charles R. Hemphill, D.D., Professor of New Testament Exegesis; the Rev. T. Dwight Witherspoon, D.D., LL.D., Professor of Homiletics and Pastoral Theology and Biblical Introduction; the Rev. Frank R. Beattie, Ph.D., D.D., Professor of Systematic Theology and Apologetics; the Rev. T. M. Hawes, Professor of Elocution; the Rev. Edwin Muller, adjunct Professor of Church History and Church Polity. The course of instruction will be different from that in most seminaries, and will be distributed among distinct schools. Graduation in all the schools will require three or four years, according to the ability and constancy of the students themselves. In connection with the regular course, arrangements will be made for the accommodation of those who desire to fit themselves for various kinds of Christian work. This will, therefore, be not only a theological seminary, but also a training-school for Christian workers. No charge of any kind will be made to the students for tuition, and it is expected that other expenses will bring the advantages of the Seminary within the reach of all. The sessions for study will begin on October 2, and continue for seven months, with a vacation of only one day, and that at Christmas. It goes without the saying that a theological seminary of the Presbyterian Church South, and especially in the State of Kentucky, will have no place for any teaching not strictly Calvinistic, and that it will offer not the slightest hospitality to the Higher Critics, or to those who believe in progress in theology. It will be ably equipped, and, no doubt, admirably conducted. Its weak point in this age will be the fact that it will represent those phases of thought which have no outlook toward the future. But this, in the nature of things, can be only temporary, and we have no doubt that in due time this new school of the prophets will exert a large and beneficent influence.

The Summer Vacation It may interest our readers to know where the pastors in the vicinity of New York are spending their vacations. It should be remembered, however, that vacation does not always mean a closed church. Many churches are always closed and many never. The Roman Catholic and the Episcopal churches, we believe, are always open; and even when those who usually attend are absent, combinations are arranged for the accommodation of the few remaining behind, and for those who are usually non-church-goers. The idea that the vacation time means a suspension of church services is all a mistake. In most instances it means that the ministers are exchanging for a long period of time; the city ministers going to the country, and the country ministers coming to the city. The New York "Tribune" publishes a list of ministers on their vacations. We

select from that list a few concerning whose whereabouts our readers may like to be informed :

Protestant Episcopal: The Rev. Dr. D. H. Greer, St. Bartholomew's, New Canaan, Conn.; the Rev. Dr. Morgan Dix, Trinity, West Hampton; the Rev. E. W. Warren, Holy Trinity, Yellowstone Park, etc.; the Rev. Dr. H. Y. Satterlee, Calvary, Adirondacks; the Rev. Dr. W. R. Huntington, Grace, Maine; the Rev. Dr. W. S. Rainsford, New Brunswick. Presbyterian: The Rev. Dr. C. H. Parkhurst, Switzerland; the Rev. Dr. John Hall, Europe; the Rev. Dr. Henry van Dyke, Europe; the Rev. Dr. C. L. Thompson, Wisconsin [with the Rev. W. Gray]; the Rev. Dr. W. Merle Smith, Europe; the Rev. Dr. R. R. Booth, traveling. Baptist: The Rev. Dr. H. M. Sanders, White Mountains; the Rev. Dr. J. M. Bruce, traveling; the Rev. Dr. R. S. MacArthur, traveling; the Rev. Dr. W. H. P. Faunce, Massachusetts. Reformed: The Rev. Dr. D. J. Burrell, Maine; the Rev. Dr. W. J. Harsha, Massachusetts; the Rev. Dr. E. P. Coe, Wamscott, L. I.; the Rev. Dr. Peter Stryker, Chicago. Other ministers: The Rev. Dr. H. A. Stimson, Gloucester, Mass.; the Rev. Dr. S. H. Virgin, Massachusetts; the Rev. Dr. Eaton, New Hampshire; the Rev. Dr. B. B. Tyler, Chicago; the Rev. Dr. J. C. Bliss, Norfolk, Conn.; the Rev. Dr. J. R. Day, Maine; the Rev. Dr. H. M. Field, Stockbridge.

It is gratifying to note that the University of Dublin has conferred upon the Rev. Dr. John Hall, of New York, the honorary degree of Doctor of Laws. In introducing Dr. Hall to receive the degree, Professor Palmer made the following remarks: "I next present to you the Rev. Dr. John Hall, who has recrossed the Atlantic to receive at your hands the honors which his fervid eloquence has earned. It is now more than twenty years since the Americans called away the Chrysostom of Dublin from us, and we have scarcely even yet learned to forgive them for it. But if our Western cousins have more need than we have of a moral teacher, we must give them pardon for this reason, if for no other. But twenty years have not obliterated the memory of the man with us. Still lives, and long will live here, the voice of the strenuous champion of the Christian faith, and the piety, and the very features and the character of a man who was equally beloved by all classes in Dublin." Americans of all denominations will take great pride in the fact that the degree of Doctor of Laws has been conferred upon Dr. Hall. We know of no man more admirably adapted, both in mind and physique, to bear with dignity lofty titles and degrees than Dr. John Hall; and while we condole with Dublin in no longer possessing him, we congratulate ourselves that for twenty years we have had him with us, and trust that we may still have him for twice twenty more.

The Rev. Thomas Spurgeon, son of the late Charles H. Spurgeon, of London, has recently been visiting in this country *en route* to London. Mr. Spurgeon is a twin brother of Charles Spurgeon, who has a church in London. Several years ago he went to New Zealand, and built up in Auckland a large Baptist Tabernacle, modeled on that of his father in London. Whenever he has been in England he has been a great favorite in the Metropolitan Tabernacle. It was the writer's privilege to hear him there a few years ago, when he followed his father, making an address to one hearer quite as brilliant and impressive as that of the elder Spurgeon. It seemed to that hearer that he was the natural and inevitable successor to his father in the great church in London. On the death of Mr. Spurgeon, Dr. Pierson was invited to supply the pulpit for several months, and then Thomas Spurgeon was also invited to do so. On his return to England the old enthusiasm manifested itself. The Board of Deacons was generally supposed to favor the calling of Dr. Pierson to be the pastor, but the vast majority of the people were in favor of the son of their former pastor. After his engagement ceased he returned to New Zealand, and Dr. Pierson resumed his ministry for one year. Much as his preaching was enjoyed, the people could not forget the young man in New Zealand whom they loved, and a few weeks ago, by an overwhelming majority, he was asked to take the pulpit for a year with a view to a permanent settlement. Mr. Spurgeon is about forty years of age, and very unlike his father in personal appearance, but with the same bright way of putting things and the same methods of work in many respects. His preaching is imaginative and hortatory rather than argumentative and instructive. There is little doubt that he will be the permanent pastor of the Tabernacle, and in our mind as little doubt that he will well sustain the traditions of the pulpit. During his stay in this

country he has preached in many churches and delivered occasional lectures. His many American friends will wish him much success in the great and arduous work which in the providence of God he has been called to undertake.

A Memorial to Phillips Brooks Almost every year for many years Phillips Brooks visited England, and always preached more or less in the English churches. He was a great favorite of the English people. No American Episcopalian was ever so widely known or affectionately regarded. Dean Stanley was once asked who he considered the greatest preacher in the English Church. His reply was: "Without any comparison, Phillips Brooks." There was something in the freshness of his thought, the earnestness and splendid manliness of his spirit, that was very captivating to the English people. Nowhere was he more welcome than in Westminster Abbey, where he preached some of his noblest sermons, and in the little Norman church of St. Margaret, which is just under the shadow of the Abbey, of which Archdeacon Farrar is the vicar. When the good Bishop passed away, his loss was felt almost as much in England as in America, and it is now proposed to put a memorial window in St. Margaret's as a tribute of loving remembrance and as a mark of appreciation of his ministry in London. The project was first suggested by Canon Farrar, and its success is already assured. The memorial will consist of three panels of stained glass, and will give a pictorial representation of the command of our Lord, "Feed my sheep." In speaking of this project Canon Farrar said: "We are too much indebted to the Bishop, and we love his memory too deeply, not to perpetuate it. We also send a subscription of two hundred pounds to the Harvard Memorial, of which Mr. Lewis Dyer, of Balliol College, Oxford, is the Secretary."

German Protestants and Socialism The German Protestant Social Congress held its fourth annual meeting on the first and second days of June. The object of this Congress is the study of the social problem from the Christian standpoint. It combines all branches of Protestant Christians, since all are united in their desire to discover and practice the teachings of Christ concerning society, however widely they may be separated in their theological opinions. The Congress did not commend itself to the Social Democrats, as may be judged from the following extract from the report in their organ, "Vorwärts:" "At the close the Assembly sang something, listened to a prayer to their God, and then separated." This Social Congress has not by any means worked out a definite plan of social economy, but it is giving the best efforts of many of the wisest thinkers to the application of the principles of Christ to the problems of our time. Among the eminent men present were Professors Kaftan, Harnack, Pfarrer, Naumann, Pastor Stocker (ex-Court Preacher), Dr. Braun, of Stuttgart, and many others equally prominent. Many interesting utterances were made at this conference, and we select a few as suggesting the scope of the meetings. Professor Kaftan, a disciple of Ritschl in theology, spoke on the subject "Christianity and Political Economy." "The moral life as distinguished from everlasting life, on the one hand, and the mere satisfaction of temporal needs, forms the meeting-point between Christianity and political economy, and it is the duty of Christians so to fashion political economy that it may form a groundwork for the cultivation of the moral ideals of Christianity." This subject was discussed by many speakers, and at the end of the debate Professor Kaftan produced a profound impression when he said: "For my part, I must declare that my aim is to get nearer to the living Lord, to love and to serve him. This Lord is also fighting—certainly to-day he is fighting—against us, against that in us which is unworthy and does not comport with his word and spirit." On another day Dr. Braun spoke on the "Drawing Together of the Classes at the Present Time." This, he said, could never really be brought about until all Christian people were filled to the very marrow with the spirit of true love. The last subject of the conference was "Sunday Rest," and was introduced by Pastor Stocker. Such reports as we have received indicate that this meeting was full of interest, and when the prominence of the speakers is remembered it will be seen

that it cannot fail to exert a profound influence on the social as well as spiritual life of Germany.

One of the most distinguished characters in the religious world of the present century was Bishop Crowther, the negro Bishop of western equatorial Africa. The position belongs to the English Church, and since the death of the late Bishop Crowther there has been quite a discussion as to whether the position had better be filled by a white man or a black man. Among those who have taken a prominent part in this discussion is Archdeacon Crowther, son of the late Bishop. As a result of his mediation, the whole matter was submitted to the Archbishop of Canterbury for his decision. He appointed the Rev. Dr. J. S. Hill to go out and inspect the field, with the understanding that if, when he returned, he was willing to accept it, he should be the Bishop. He accepted the position, and suggested that two African Presbyters should be appointed as his coadjutors. In St. Paul's Cathedral, therefore, on the Feast of St. Peter, one white man and two black men were consecrated to this important and difficult service. The age of heroes has not passed when an Englishman is willing to leave the comfort of his own home and undertake such a work in equatorial Africa; and the example is one which may well be studied in this country. When we are raising the question as to whether we had better send the negroes back to the land from which their ancestors came, the English Church, without respect to persons, is setting apart honored men of both races to work together in Africa. It is not long since the Episcopal Church in the South was bitterly divided over the question of allowing any representation whatever to colored Christians. Even a Bishop of the Methodist Episcopal Church had raised the question whether all the colored people had not better be put in Conferences by themselves, thus recognizing the color line in the most offensive way in the very place where it ought to be unknown. The English people are doing better; they are co-operating with the blacks on equal conditions for their evangelization in the land from which they came. If we are told that it is one thing to work for the colored people in Africa, and another to co-operate with them at home, our reply is that the principle of the English Church has always been to ignore all race distinctions. That must have been an impressive sight in St. Paul's Cathedral when, at one and the same time, a new Bishop was consecrated for the See of Norwich in England, and one white man and two black men for work in Africa.

We have read with interest an account of the first Commencement exercises of Occidental College. In 1887 a few Presbyterian ministers of southern California banded themselves together and agreed to establish a college "for the higher education of young men and women, under the care of the Presbyterian Church." They selected Los Angeles as the most desirable town for their purpose. This College "was the child of faith and prayer, and if the work of these four years proves anything, it proves that this school of the prophets was born of the Spirit." In the beginning of the enterprise all went well; then the "boom" which had promised such great financial assistance burst, and the College, left in the hands of a few, struggled for life. "Ministers divided their salaries, professional men shared their earnings, and the noble army of devoted women stood shoulder to shoulder, a living wall between the infant institution and disaster." The Faculty endured in silence, and received as their remuneration the love which they put into their work. After these tribulations, Occidental has had her graduating day. Two only received diplomas. Eight students of the College are preparing for the ministry and for foreign mission fields. A fervent Christian atmosphere pervades the institution, but the work is limited by financial depression. Our rich Eastern colleges and universities know little of the dire want against which some of the newer colleges in the West too often have to struggle. The earnestness of spirit which underlies this Occidental enterprise, and the determination to succeed, must conquer in the end. The outlook for the future is surely encouraging—unless it should happen that the Stanford University, with its

vast wealth, should overshadow all the higher institutions of learning on the Pacific coast.

Gleanings

—The Cardinal Manning Memorial Fund in London has reached a total of \$30,000. The money will be given to the homeless poor of that city.

—The Rev. M. M. Vancleave, a Baptist of Crawfordsville, Ind., has been preaching for more than eighty years. During that time he has married 760 couples.

—The Rev. Dr. W. H. Crawford, of Chicago, a member of the Rock River Conference of the Methodist Episcopal Church, has been elected President of Allegheny College. Dr. Crawford has accepted the office, and will enter upon his new work at once.

—News has come of the murder of two Swedish missionaries by Chinese fanatics at Sing Pu. The Rev. Messrs. Wikholm and Jonansen arrived in Sing Pu in April last, and were the only missionaries there. Sing Pu is an important market-place north-east of Hankow, and contains about thirty thousand inhabitants.

—The Rev. D. F. Bradley, pastor of the Park Congregational Church of Grand Rapids, Mich., was, says the New York "Tribune," born in Bangkok, Siam, in 1857, of missionary parents. He remained in Siam until 1877, acquiring, among other things, a knowledge of the Siamese language. He is a graduate of Oberlin College, Ohio.

—Instead of the Society of Christian Endeavor showing signs of waning vigor as its years increase, Secretary Baer's report at Montreal shows a net gain of 5,276 societies during the past year—a larger gain than was ever made before in a single year, and a number as large as the Society gained during the first seven years of its existence. It must be remembered, too, that this is a *net* gain, every Society that has been changed to a purely denominational society, as hundreds have been changed in the Methodist Episcopal denomination, having been dropped from the roll.

—It is proposed to mark with a bronze tablet or memorial stone the spot where stood the first church of the Dorchester (Mass.) colony, whose congregation held its initial service in June, 1630. The Protestant church at Salem antedated it by a year. Writing about the Dorchester Protestants, a correspondent of the Boston "Herald" says: "Their meeting-house, on the corner of what is now East Cottage and Pleasant Streets, was built of logs, surrounded with palisades, and had a thatched roof. Guns were mounted on the roof, and a sentinel kept on guard, so that it served as a place of refuge and defense against the Indians. The first day of the week the colony held its meetings as a church, the second day of the week as a town. This Dorchester town meeting, the first in America, was the model of all the town meetings in New England, and the germ of our American free commonwealths. Near by was soon after established the first free school supported by general taxation in America."

Ministerial Personals

CONGREGATIONAL

—C. B. F. Pease resigns the pastorate of the church in Ashfield, Mass., and accepts a call to the North Reformed (Dutch) Church of West Troy, N.Y.

—William G. Trower, of the Chicago Seminary, accepts a call to the church at Hancock, Minn.

—A. H. Wheelock, of Hingham, Mass., accepts a call from Millis.

—A. C. Derr has become pastor of the church in Thompsonville, Mich.

—S. G. Lamb, of Wheaton, Ill., has resigned.

—F. W. Jacobs accepts a call to White City, Kan.

—F. A. Poole has become pastor of the church in Sandford, Me.

—A. A. Davis accepts a call to Cambridge, Minn.

—J. H. Lown, of Tallman, Mich., has resigned.

PRESBYTERIAN

—R. V. S. Wallace, of Green Island, N. Y., has received a call from the First Church of Thompsonville, Conn.

—Harry Smith has become pastor of the church in Dunlop, Ill.

—T. C. Valley, of Prince Edward Island, accepts a call from the church in South Framingham, Mass.

—Jonathan Greenleaf, of Hawley, Pa., has received a call from Whitestone, N. Y.

—A. Pope has become pastor of the church at Nyack, N. Y.

—J. W. Cathcart has become pastor of the North Church of Cincinnati, O.

OTHER CHURCHES

—J. I. N. Cameron accepts a call from the Episcopal church in Plainville, Conn.

—Charles Bancroft has accepted the rectorship of the Church of the Good Shepherd (P. E.), Nashua, N. H.

—E. E. Matthews accepts the rectorship of St. Paul's Church (P. E.), Erie, Pa.

—H. S. Jones, of Philadelphia, Pa., accepts a call from the Howard Avenue Baptist Church of New Haven, Conn.

—A. W. Weeks accepts a call from the Dewey Street Baptist Church of Worcester, Mass.

—W. F. Anderson, pastor of the Reformed church in Fordham, New York City, died on July 24, at the age of thirty-eight.

Books and Authors

The New Era¹

If we may judge from its circulation, Dr. Strong's "Our Country" is one of the most popular and useful publications of the present generation. It has already reached the astonishing sale of 160,000. The reception given to that book by the public naturally leads us to expect great things from the present one; nor are we disappointed. "The New Era" is an attempt to show why this is a period of transition; to point out the relation between the period in which we are now living, and the past and the future; and to interpret its meaning. The task which Dr. Strong has set before himself is not easy, and it is not surprising that he has not absolutely succeeded, although in it he has made a valuable contribution to the study of social science. The outline of his work is substantially as follows:

The nineteenth century is one of preparation. The great changes of the past are prophetic of the changes to come. The physical changes, political changes, social changes, changes wrought by science, all point toward conditions which are as yet dimly realized.

The progress is toward a perfected society, in which the liberty of the individual shall be realized at the same time that society is more perfectly organized.

The three great races of antiquity—the Hebrew, the Greek, and the Roman—have contributed something toward preparing the world for the kingdom of God.

The spiritual preparation has come from the Hebrews, the intellectual from the Greeks, the physical from the Romans; and the qualities which made the Greeks, the Hebrews, and the Romans supreme in their respective spheres all unite in the Anglo-Saxon race. The three essential elements of a perfect civilization, each in an eminent degree, are found in the Anglo-Saxon civilization.

At this point there is introduced a chapter on "The Authoritative Teacher; or, the Person and Work of Jesus the Christ as the Founder of the Kingdom of God on the Earth." This is followed by a chapter on "The Two Fundamental Laws"—those which concern the relation of men to God, and to each other. The second of these laws has been neglected by the Church, while the average social reformer has rejected the first. What is needed is a uniform recognition of the sanctity of both laws.

Dr. Strong then devotes himself to the special problems of our time, and this is the strongest and most suggestive part of the book. In considering "Popular Discontent" he notices the change in the condition of workingmen and the change in the general environment of society. To the problems of the country and of the city a chapter each is devoted, and both chapters are packed with valuable information. Dr. Strong takes high ground concerning the duty of the Church in the present social crisis. The masses are separated from the Church because Christians have forgotten to go to the people as the Master did; because Christian work has become largely "institutional instead of personal, and, therefore, largely mechanical instead of vital." The discontented class and the non-church-going class are substantially the same.

The mission of the Church is to bring all men to a full recognition of their relation to God and to one another. But before this can be realized new methods must be adopted by the Church. The power of personality must be recognized, and the principle of organization used as never before. Only self-giving can solve the problems which are before us. All disciples should have a part in making disciples. The Church must be Christlike before it can do much toward making the world Christian. Competition between churches must cease. Sectarianism is unchristian. The present waste of material and men is wicked. "The Church should become the controlling conscience of the social organism." Denominational federation is the first step toward organic Christian union.

¹ *The New Era; or, The Coming Kingdom.* By the Rev. Josiah Strong, D.D. The Baker & Taylor Company, New York.

The final chapter is a strong one, on "Enthusiasm for Humanity." The higher social organization of the future demands this enthusiasm, and the Kingdom will be realized only as the Church makes it the object of supreme endeavor, inspired by the consciousness that all men are brethren. The outline of the conclusion of the chapter is as follows: "An enthusiasm for humanity would move the American Church to discharge her duty to China and Africa, . . . would make active the latent power of the Church, . . . would lead the Church to see and accept her social mission, . . . would bridge the chasm between the Church and the masses, would also bridge the social chasm, . . . would overcome difficulties, and successfully apply the two great principles discussed, . . . would make the discovery that consecration to God means service to man, . . . would inspire sacrifice."

This is a brief summary of Dr. Strong's thought in his book. We hardly expect that "The New Era" will be as popular as "Our Country." It shows as much ability, but in some respects lacks the unity of the former. The chapter on "The Authoritative Teacher" is excellent in itself, but is superfluous in the present discussion. Dr. Strong's style is marred by multiplicity of quotations. His pages, at times, indicate a transference of thought rather than its transmutation. Some of the chapters are unduly extended. But these are only slight imperfections. On the other hand, "The New Era" is an encyclopædia of information on the subjects under consideration; and not only that, it is also a thorough, able, and earnest study of a most important theme, and at the same time a bugle-call to the Church, summoning it to rise to the standards of Christ in dealing with the terribly pressing social problems of our nineteenth-century life. No sign of the times is more encouraging than the fact that so many men are calling for a return to that high and holy consecration to the service of God in humanity which Christ taught, and which alone can extend his kingdom. Among these modern prophets Dr. Strong deserves a high place. He is in advance of his time, and therefore a leader. The keynote of his book is brotherhood founded on Fatherhood. The more that doctrine is preached, the more swiftly "The New Era" will be advanced.



Three or four recent books show that there is all along the line a revolt against Augustinian theology. The Rev. J. B. Heard's *Alexandrian and Carthaginian Theology Contrasted: The Hulsean Lectures, 1892-93*, takes up the same burden and arraigns the whole body of Western theology on the ground of being an "afterthought." By this term he means a theory or system of philosophy read into instead of out of the Bible. The Reformation, he says, in effect, did not go far enough. It was a revolt against an organization rather than against a false theology. What was needed at that time was a re-reading and restatement of St. Paul's theology. Mr. Heard does not attempt to account for the origin of Carthaginian theology in any serious or scientific method. Had he done so, he might have found the fountain-head of the mistakes of the Augustinian system. There were both historical and psychological causes for the special standing-point and subsequent directions of development of the religious thought of the Latin Church. "Spiritual despotism" is not a sufficiently large epithet to describe the temper and motives of the great Bishop of Hippo. However much Mr. Heard may owe to our Dr. Allen, as he gracefully acknowledges, he does not owe him this contracted notion. The author is true in his instinct that critical scholarship is about to ravel this tangle, and the Augustinian theologians are equally alive to the fact that the prevalence of critical scholarship means destruction to their whole system. Mr. Heard is not quite consistent in reasserting the "categorical imperative" of Kant as the foundation of righteousness, for that belongs to the system that he is opposing. The bare "Thou shalt" is an assertion of an arbitrary, non-moral power. It is equivalent to the assertion that might makes right. Kant as well as Calvin should be read with discretion. We agree with Heard and Cudworth and Kant that morality is immutable, but its foundations are not in an abstract authority. They are in the concrete true, beautiful, and good. We agree with Heard and Tauler and the Alexandrians (some of them) that theology is intuitional, but in the sense that it depends upon personal godliness, and it is not to be comprehended by one individual. What is especially pleasing in this book is

its rapid movement and vigorous style. An index and an analysis would have added much to its value, for it must be confessed that the writer is not always as clear in his argument as could be desired. (Charles Scribner's Sons, New York.)

Mr. Theodore Roosevelt's books are always welcome to the sportsman and to the lover of outdoor life. *The Wilderness Hunter* is the taking title of a group of talks about "The Big Game of the United States," and about its pursuit, on foot and on horseback. The proximity of Mr. Roosevelt's ranch to some of the finest hunting country in the United States has given him opportunities to "bag" almost, or quite, every variety of big game in the West. Deer of all kinds, antelope, elk, big-horns, brown bear, black bear, grizzly bear, and the now almost extinct buffalo, have all fallen before his rifle. He tells us of the habits and peculiarities of these and other animals, relates his own and others' hunting adventures with gusto and yet with modesty, and offers numerous hints and suggestions that will be of the greatest service to all who wish to follow in his footsteps. The human interest in the book is also considerable, and there are many graphic pen-pictures of ranch and camp life. The joys of the chase in its best aspect are well expressed by the author: "In hunting, the finding and killing of the game are, after all, but a part of the whole. The free, self-reliant, adventurous life, with its rugged and stalwart democracy; the wild surroundings, the grand beauty of the scenery, the chance to study the ways and habits of the woodland creatures—all these unite to give to the career of the wilderness hunter its peculiar charm. The chase is among the best of all national pastimes; it cultivates that vigorous manliness for the lack of which, in a nation as in an individual, the possession of no other qualities can possibly atone." The book is a fine specimen of the printer's art. The illustrations by Remington and other artists are faithful to nature, and are wonderfully well engraved. (G. P. Putnam's Sons, New York.)

The Gentle Heritage, by Frances E. Crompton (E. P. Dutton & Co., New York), is a fit companion for the beautiful story of "Master Bartlemy," referred to in these columns a short time since. "The Gentle Heritage" is one of the few religious books written for children that are full of beautiful sentiment and healthy spiritual teachings. It is a book that a mother can put into a happy, rollicking child's hands, knowing that every page will leave an impression that will make religion, and all for which it stands, more attractive. *Friday's Child*, by the same author and published by the same firm, is a story that should never be given to a child to read. The plot is founded on the "old wife" superstition, that the "Friday's child is full of woe." Every incident in the little hero's life—his nickname is Friday—tends to prove the truth of this line. His death is pathetic and wholly unnecessary, as he might just as well have been found before he caught his death-cold. The effect of the whole story on a sensitive child would certainly be unhealthful. The reader of "Master Bartlemy" and "The Gentle Heritage" cannot reconcile himself to the thought that these beautiful, inspiring stories came from the same pen as "Friday's Child," so different are they in treatment and purpose. The first two make goodness, truth, loving-kindness, gentleness, the natural expression of every-day life, which even a little child may strive for and attain; "Friday's Child" is unnatural; its goodness is that which leads to its natural result, an early and unnecessary death, of "The boy stood on the burning deck" order.

Who reads all the volumes of sermons published in this country? Not the great preachers, for they have not time. Not the poor preachers, else they would improve thereby. Here are two numbers of "The Preachers of the Age"—*The Transfigured Sackcloth and Other Sermons*, by W. L. Watkinson, and *The Gospel of Work*, by Bishop Thorold, of Winchester (E. P. Dutton & Co., New York); and here also is *Princeton Sermons*, chiefly by Professors in Princeton Theological Seminary; and we find that the American sermons compare favorably with the English. The first-mentioned book deals with the deep problem of evil. Bishop Thorold's sermons deal with positive Christianity, and in his preface he gives reasons why sermons are preached and why they are to be read. The Princeton sermons are important, not only as giving a view of the dogmatic position of the school, but they are for models of what may be preached in such conditions. We find the discourses of President Patton in this book particularly strong and brilliant. We do not mean to imply that they are the only good sermons in the collection, as any one who takes the trouble to read it will find, and as every one will know when we give the names of their authors: Hodge, Green, Aiken, Paxton, B. B. Warfield, Davis, and Murray. (Fleming H. Revell Company, New York.)

Mr. John K. Bangs has written nothing more clever than his latest and most elaborate extravaganza, *Singleton's Client*. (Charles L. Webster & Co., New York.) The plot of this story

is one of the most extraordinary which has ever occurred to the mind of man, and it is worked out with skill, ease, and the wit which are so happily mingled in Mr. Bangs's best work. It would be unjust to this extraordinary tale to even hint at its marvelous dénouement. There is a great deal of very keen comment and a great deal of genuine wit worked into the narrative. Mr. Bangs has done nothing better.

A really useful aid to study of the World's Fair (and especially so for those whose time is limited) is Mr. W. E. Hamilton's *Time-Saver*. This is a list of 5,000 of the most interesting objects, arranged under the heads of the buildings containing them, and graded 1, 2, and 3, according to their importance. The author is a newspaper man, and has been helped by others. The choice and classification of objects have been intelligently made. The pamphlet sells for 25 cents. (W. E. Hamilton, 283 S. Clark St., Chicago, Ill.)

Literary Notes

—"The Houyhnhnm" is in future to be published quarterly as the organ of the English "Swift Society," originated by the Hon. Stuart Erskine.

—Paper-covered novels—and fairly good issues of the works of well-known English authors—have been on sale lately in Boston variety stores at a cent apiece!

—In ex-President Seelye's poem, "Alpha and Omega," which appeared in our number for July 22, a typographical error in the last stanza made the word *path* read *faith*.

—Professor Barrett Wendell, of Harvard, is preparing to bring out a volume of essays dealing with various phases of character and thought in Puritan New England.

—Mr. David Christie Murray intends collecting into a volume, entitled "The Making of a Novelist," his series of autobiographical contributions to the "St. James's Gazette."

—A forthcoming illustrated book is the new "Van Twiller Edition" of Irving's Knickerbocker history announced by the Putnams. Mr. E. W. Kemble has made 225 drawings for the work.

—The first three volumes of the new edition of Sir Richard Burton's works will be issued before the autumn. The first, the well-known "Pilgrimage to Mecca," will be quickly followed by the "Mission to Gelele, King of Dahomey," and by the Eastern fairy tale, "Vikram and the Vampire."

—A letter from George Sand, just published in Paris, contains the following advice given to a young man who was about to enter upon a career as author: "I see you are bent on becoming a literary man. In order to succeed, you must learn everything. This art is not a gift by which you succeed without a mass of acquired knowledge. You may say that my own example contradicts this statement. It is true, I know nothing, but that is because I have lost my memory. But I have studied much, and when I was seventeen I spent my nights over my books."

Books Received

- D. APPLETON & CO., NEW YORK
Cherbuliez, Victor. *The Tutor's Secret*.
CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON
Sheldon, Charles M. *Robert Hardy's Seven Days*. 90 cts.
GEORGE H. ELLIS, BOSTON
Chadwick, John W. *Seeing and Being, and Other Sermons*.
GINN & CO., BOSTON
Von Sybel, Heinrich. *Die Erhebung Europas*. Edited by A. B. Nichols. 66 cts.
HUNT & EATON, NEW YORK
Seven Graded Sunday-Schools (Papers). Edited by Jesse L. Hurlbut. 50 cts.
Parsons, Charles R. *Amos Truelove*. 80 cts.
Terry, Milton S. *The Prophecies of Daniel Expounded*. 75 cts.
Searchfield, Emilie. *Jacob Winterton's Inheritance*. 70 cts.
Haycraft, Mrs. M. S. *Sybil's Repentance*. 70 cts.
Vincent, John H. *Two Letters to a Minister*. 20 cts.
CHARLES H. KERR & CO., CHICAGO
Russell, Raymond. *Asleep and Awake*. \$1.
Gage, Matilda J. *Woman, Church, and State*. \$2.
LONGMANS, GREEN & CO., NEW YORK
Haggard, H. Rider. *Nada the Lily*. 50 cts.
METHUEN & CO., LONDON, ENGLAND
Bushill, T. W. *Profit-Sharing and the Labour Question*.
MEYER & BRO., CHICAGO
Mrs. Amanda Smith's *Autobiography*. (Her Own Story.) \$1.50.
G. P. PUTNAM'S SONS, NEW YORK
Roosevelt, Theodore. *The Wilderness Hunter*. \$3.50.
Fuller, Anna. *Pratt Portraits*. 50 cts.
F. H. REVELL CO., NEW YORK
Sperry, Lyman B., M.D. *Confidential Talks with Young Men*. 75 cts.
TAIT, SONS & CO., NEW YORK
Americans in Europe. *By One of Them*. \$1.
Mathew, Frank. *At the Rising of the Moon*. \$1.25.
Cahoon, Haryot Holt. *What One Woman Thinks*. (Essays.) Edited by Cynthia M. Westover. \$1.25.
THOMAS WHITTAKER, NEW YORK
Comfort, Elizabeth M. *The Little Heroine of Poverty Flat*. 50 cts.
Yarrow, Mary C. *Songs for the Shut-In*. 75 cts.
Snively, William A., D.D. *Family Prayers for the Christian Year*. 60 cts.
Meade, L. T. *Jill, a Flower-Girl*. \$1.25.
THE WILMINGTON DENTAL MFG. CO., PHILADELPHIA
Mrs. M. W. J. *Letters from a Mother to a Mother on the Care of Children's Teeth*.

With Our Readers

I.—Correspondence

A Call for Help

To the Editors of *The Outlook*:

The city of Malatia is near the Euphrates River in eastern Turkey. It has about sixty thousand inhabitants. Evangelical work was early begun there and a large evangelical community was soon formed, and the church there has passed its twenty-sixth birthday.

The people in the church are proud and active; they early declared themselves independent of aid from this country to pay their pastor's salary.

For the past three years misfortune seems to have been their lot. Twice the business portion of the city was destroyed by fire, and, as many of the Protestants are artisans or tradesmen, they were heavy sufferers. Still, they did not cry for aid, but set themselves to work to repair their losses, still keeping up their payments for Christian work.

While in this crippled state a terrible earthquake visited the city, and thousands of houses were thrown down. Many people were killed outright, while more were maimed and injured. The whole city was literally turned out-of-doors, for the most of the houses not actually in ruins were decidedly unsafe. The center of ruin seemed to be the Protestant chapel.

The brethren now have no place of worship, and their school buildings also are destroyed. They are making great effort to build before winter sets in, but their thrice-impooverished condition renders the task actually impossible for them to accomplish alone. They must have help, and that, too, at once, in order to give them a place for worship and a school building for this winter. The other evangelical churches in this part of Turkey have come nobly to their aid, and yet there is not enough to complete the work.

Small sums will aid much there, where a common laborer can be hired for from fifteen to twenty cents a day, and a skilled laborer for forty cents, the workmen boarding themselves. It is hoped that many will see fit to help this poor but worthy people.

Money can be sent to Langdon S. Ward, 1 Somerset Street, Boston, for this special object, and it will speedily reach them.

J. L. B.

Wareham, Mass.

A Correction

To the Editors of *The Outlook*:

I do not in the least mind unfavorable criticism, but my regard for *The Outlook* is too high for me to think that it would intentionally be unfair. In your recent brief notice of "Ideal Suggestion through Mental Photography" it is assumed that the book teaches that in a certain conviction of the human personality "there is no pain or death." As one would understand such language, it is entirely foreign to the spirit of the work. Even if some detached sentence were found to give color to such an interpretation, it would, by itself, convey an incorrect impression. Some things are true ideally that cannot at present be actualized in expression.

It is freely admitted that under present conditions mental treatment is often unsuccessful. In a nutshell, the argument is, that wholesome ideals kept in mind exercise a remedial influence, also that they possess a scientific basis and accord with religion and the Bible.

HENRY WOOD.

II.—Notes and Queries

According to the Ussher chronology and the genealogies of Christ as given in Matthew and Luke, it would seem to appear that about 6,000 years had elapsed between the creation of Adam and the present time, whereas I believe it is generally claimed by scientific men that man has existed on the earth for at least ten thousand years, and probably much longer. Can you tell me how this seeming difficulty is reconciled?

No Biblical scholar now regards the Biblical chronology as precise. Professor Hodge, of Princeton, said long ago, "The Scriptures were not intended to teach chronology." The chrono-

nology of the period before Abraham is beyond any possibility of correct determination. But even could it be accurately determined from Adam downward, the question would still remain open whether there was, as many Christian scholars hold, a pre-Adamite race, or races, stretching back into vast antiquity. Of this pre-Adamite race the first chapters of Genesis give some probable hints.

1. How do men who believe in the "verbal" inspiration of the Scriptures explain such an apparent error as, for instance, St. Matthew's quotation (xxvii., 9) of a passage as from Jeremiah which is really from Zechariah? 2. What do men mean when they express a belief in "verbal" inspiration? 3. What is the principle involved in the question as to whether Moses wrote the Pentateuch or not?

C. S. M.

1. They regard it as the error of some copyist. 2. Referring to 1 Cor. ii., 13, they hold that not merely the thought of the Biblical writers, but the verbal form of expression, was communicated to them by the Holy Spirit. 3. The "principle" which those who insist on the Mosaic authorship of the entire Pentateuch contend for is peculiar to themselves. It is that the veracity of Christ depends upon it, since he refers to the Pentateuch as "Moses," or the "Law of Moses." By so speaking they hold that he has closed the question of authorship for the whole of the five books, and that to open it is to doubt his word.

I want your opinion upon the attitude which physicians should assume towards ministers in regard to presenting bills for services. It seems to me that there is a principle involved in this question affecting the relations of the Church to the business community which is of sufficient importance to warrant elucidation.

PHYSICIAN.

We do not believe in "deadheads." Every self-respecting man prefers to pay his own way. We ought to assume that this is the preference of those to whom we render service in the line of our business, and to treat them accordingly. Horace Greeley used to pay for his copy of the "Tribune." This, however, is not to debar any man from the luxury of making exceptions to the rule by rendering unpaid service to whom he will. We have found the usage of physicians in this point vary, and well it may.

What is your interpretation of our Lord's saying, after the parable of the unjust steward, "Make to yourselves friends of the mammon of unrighteousness," etc. (Luke xvi., 9).

N. M. S.

The Revised Version reads, "by means of the mammon," etc. "Mammon" signifies wealth that is profanely sought and used. The sense of the precept is this: So use the wealth which unrighteous men selfishly covet and employ that you may be welcomed in the heavenly mansions by those whom your benevolence has made your friends forever.

Please give me the title and publisher of a good book on entomology—one that treats the subject as Gray treated botany in his "Field, Forest, and Garden."

F. E. G.

Packard's "Our Common Insects" is good, although not such a work as Gray's "Field, Forest, and Garden." French's "Butterflies of the United States" gives keys for identification of species of butterflies.

Please state what is the present prevailing belief of the Jews as to the authorship of the Pentateuch, and as to other disputed Old Testament points in the Briggs controversy.

C. W.

So far as we know, there are similar varieties of opinion on the moot points of criticism among Israelites to those that exist among Christians.

From Matthew xxiii., 35, are we to conclude that Christ indorsed the story of Cain and Abel as literal history?

A. B.

Not unless we are also to conclude that he regarded the murder of Zachariah, mentioned in the context, as the latest instance of "the righteous blood shed upon the earth."

Where shall I find something about Merry Mount, of Colonial days?

A. R.

Wheeler's "Familiar Allusions" gives some account of Merry Mount.

I have just noticed in your issue for June 17 "C. H. H.'s" inquiry for Bible stories for boys between the ages of fifteen and eighteen. I have a class just a little older which I have had a good many



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years, and I can appreciate the difficulty a teacher has in finding anything which will be interesting and helpful to boys of that age who do not take any interest in Bible study or in spiritual things. I have tried all the ordinary lesson papers used in our Congregational Sunday-schools, as well as the Bible alone, but they will not study any of them either in the class or out of it. I do not know of any Bible stories to recommend, but I have liked very much, and my class has taken an interest in, a little book called "Character Lessons," by George H. Young, published by the Unitarian Society of Boston.

S. D.

The lines inquired for in your last issue,

"But wiser now, a man gray grown,
My childhood's needs are better known,
My mother's chastening love I own,"

may be found in Whittier's poem entitled "My Trust."

G. W. C.

I have searched my Browning in vain for the quotation the papers have been ascribing to him which runs as follows: "Unanswered yet? Faith never is unanswered: her feet are planted on the rock," etc. Can some one tell me where to find it?

A. B. M.

I should be glad of help in finding among the poems of J. G. Whittier the lines:

"Dear Lord and Father of mankind,
Forgive our feverish ways," etc.

D. H. K.

Who wrote and where can I find the line:

"True friendship is a Gordian knot"?

J. C. R.

—Lady Carlisle is training an entire staff of women gardeners, who, she hopes, will keep the grounds of her Yorkshire home in as perfect a condition as their male predecessors have done.

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6 West 48th St., N. Y. City. Primary, Academic, and College Preparatory Courses. Special students admitted. No more than eight pupils constitute any class.

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121 East 36th St., near Park Ave., will reopen Sept. 28. Elocution, Drawing, and Calisthenics included in the course.

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Preparatory and Primary Departments. Individual instruction. Special attention to college preparation. Expert teachers in Classics, Mathematics, and Sciences. Native teachers in Modern Languages. Gymnasium. Resident students.
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Miss LOW. Miss HEYWOOD.

ST. MARGARET'S DIOCESAN SCHOOL, Waterbury, Conn.—19th year opens Sept. 20, 1893. The Rev. FRANCIS T. RUSSELL, M.A., Rector.
Miss MARY R. HILLARD, Prin.

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a limited number of children from 3 to 6 years of age, and will take children whose parents may wish to travel.

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HIGHEST AMERICAN REFERENCES.
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New Studio Building
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No charge to school officials for teachers.
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Early application necessary for September, 1893.

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Recreation Department

The Outlook

Suggestions for planning a Vacation or a Trip anywhere in the world; printed information concerning any Transportation Line in the world, any Hotel in the world, any Pleasure or Health Resort in the world, or any Tour to any part of the world, will be sent on request, without charge, by the Recreation Department, The Outlook, Clinton Hall, Astor Place, New York.

August

If you are planning a trip anywhere this month, the Recreation Department will be glad to help you find what you want. The time-table of any railroad or the sailings of any steamer, together with the circulars of any hotel or boarding-house (if issued), may be had for the asking. Don't fail to make free and full use of the Recreation Department in planning your midsummer trip.

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If you are going to the World's Fair, remember that the Hoosac Tunnel Route in connection with the West Shore and Nickel Plate is the shortest and best line from Boston to Chicago. Train service unexcelled; choice of three routes. Tickets good going via Niagara Falls, returning via Washington and New York, or via Montreal. Lowest rates of fare guaranteed and same rate for all trains. Leave Boston, morning, afternoon, or evening, arriving Chicago the following day. Sleeping-Cars through without change. For particulars apply to Ticket Agents, at 250 or 300 Washington Street, Boston, Mass.

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Financial

The feature in the money market during the week just past is the removal, on a large scale, of the Western demand on the New York City banks for funds. The shipments for the week—principally West, but including the nearby demand—hardly fell short of \$7,000,000, and probably have exceeded this sum. Such a sharp and somewhat unexpected draft on the resources of our banks had the effect of producing a sudden stringency in the call money market here, and on Thursday the rate reached at one time as high as 60 per cent., dropping from that to 10 per cent. The Friday rate was, for renewals, 20 per cent., after which 10 per cent. was the more common figure. This Western demand, producing these high rates here, has started quite a large amount of gold this way from London; probably three to four million dollars are now afloat destined for our market, and the movement looks like an extensive one. There are indications, in this connection, that some large purchases of stock have been made in our markets by a combination of bankers who have shipped them to London, where they can be carried at much cheaper rates, while the proceeds of such foreign accommodations are coming to us in gold. This shipment, therefore, is not due altogether to our exports of merchandise, although the volume of such exports is increasing, while our merchandise imports are diminishing.

This change is a fortunate one, and we have a right to anticipate that, with the legitimate demand from Europe for our securities which is bound to follow, if it does not precede, the repeal of the silver-purchasing clause of the Sherman Bill, an extraordinary movement of gold will set in, this way, which may reach a very large figure before the close of the year. The drain from us of the precious metal, in the past three years, reached some 170 or 180 million dollars, net, and when the principal cause of this drain shall have been removed, as we now feel confident it will be, and that, too, very promptly, after Congress meets, a radical change ought to be felt, and certainly will be, in the removal of the present distrust existing both here and abroad in relation to our currency. The removal of all possibility of this Nation dropping to a silver basis, in its currency system, once effected, should restore confidence in the stability of our finances, and stimulate every industry and every legitimate enterprise, by drawing from their hiding hoardings of money all over the country, and by the wholesome effect of great additions to our gold reserves. We are suffering now from an acute and widespread panic among money depositors in every town and city almost throughout the land. To check this senseless fright, and return funds to circulation, will reverse the present scarcity of money, and bring back easy discounts and free domestic exchanges, which is what is imperatively needed. Chicago banks discovered, this week, in the midst of a panicky state of things, that they would have to authorize the issue of clearing-house certificates; the delay in doing this there, until a crisis forced it, aggravated the situation and served to react unpleasantly on all the markets in the country. The market for securities here during the week has felt the conflicting influences at work, and has fluctuated with great violence at times, running almost into a panic in the early part of the week, and then, on Thursday, changing its tone with great suddenness and becoming very strong on that day; afterwards it declined somewhat, and has been excited and greatly unsettled in some of the specialties. Such a market is exceedingly trying, and lacks any element of stability on which judgment can be formed. One feature has predominated, and that is the absorption of stocks in small amounts by the general public. There never was a period in the history of the Exchange where this small lot business has developed so much activity as is now manifest. It is a fact that stocks are very cheap; and the public investor with small means is beginning to appreciate and take advantage of this fact. Such buying has a powerful influence in advancing stocks when the tide turns—for it is then that the drain of shares on the stock

market is discovered; for whatever is bought in this way is paid for and taken away.

The bank statement is as follows:

Loans, decrease.....	\$2,705,300
Specie, decrease.....	1,221,400
Legal tenders, decrease.....	3,898,500
Deposits, decrease.....	8,299,100
Reserve, decrease.....	3,045,125

The banks have now a deficit in their reserve of about \$4,250,000. Money closed 5 per cent. WALL STREET.

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Use Horsford's Acid Phosphate

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Surplus over all Liabilities 141,428 86
TOTAL ASSETS, JAN. 1, 1893,
\$3,183,302.47

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The Roman Catholic Question

By

LYMAN ABBOTT

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The Asteroid "Pot-Hunter"

There was a time when the hunting of asteroids was the athletic sport with which the tired astronomer refreshed his mind and muscles, writes a humorist in the Washington "Star." Wearied with prolonged calculations as to the weight of a ton of coals on the surface of Jupiter, or the density of beer on the surface of the sixth moon of Uranus, and with his right arm and fingers cramped and numbed from the excessive use of chalk and blackboard, the astronomer would take his telescope, and in the bright, crisp winter night stalk the timid asteroid through the starry jungles of the skies.

It was not often that he made a successful bag. Sometimes he would hunt night after night for weeks before capturing a single asteroid, but he was always buoyed up by the hope of game, and when he did bring down an asteroid with his breech-loading reflector or his small but handy refractor, and was enabled to make a present of its elements to a favorite astronomer, he was indeed a proud and happy man. But this fine old astronomical sport is at an end. The asteroid trapper with his photographic trap is abroad, and there is every reason to believe that in the course of a very few years, at the furthest, every existing asteroid will have been captured.

The method of the trapper is as simple as it is unsportsmanlike. He sets his camera at nightfall and goes home to his family until the following morning. A clockwork attachment gives a motion to the camera identical with the apparent motion of the fixed stars, so that the images of the latter never vary their places on the sensitive plate. When, however, the trapper finds a faint but prolonged line of light extending over the plate, he knows that it is the trail of an asteroid, and he at once proceeds to complete its capture by giving it a name and calculating its elements.

The unsuspecting asteroids, who had long ago grown shy of the telescope, have not yet discovered the existence of the camera traps, and they are captured in large numbers. It is quite usual for a trapper to report the capture of four or five in a single night. It is true that he rarely makes any distinction between the traces actually made by an asteroid and the marks on the plate due to imperfections in the emulsion or to scratches made during development.

In his greed he treats all marks as asteroids that come to his trap, and there can be no doubt that a certain proportion of the asteroids recently named and given a place in the solar system have no existence outside of the photographic plate where the trapper fancied that he had detected their trail. Still, it is evident that the traps are nightly capturing an enormous number of asteroids, and, unless something is done for their preservation, this variety of celestial game will sooner or later become as extinct as the American buffalo.

To the average man it may seem to be a matter of very little consequence how asteroids are captured, but to those who are familiar with astronomers, and who have their welfare and that of their wives and families at heart, the prospect that legitimate asteroid-hunting is about to become impossible is alarming. If the tired astronomer can no longer keep up his health and spirits by beating the Milky Way for asteroids, his health must inevitably suffer.

Physicians are agreed that astronomy, if habitually indulged in, is peculiarly exhausting to the nerves. Indeed, the confirmed and excessive astronomer is invariably irritable and quarrelsome, even in spite of the tonic influence of asteroid-hunting. If that resource should no longer be open to him, his condition will be simply pitiable, and such a thing as an astronomic home will be utterly unknown. The astronomer's only recreation will be found in contradicting the theories and denying the discoveries of other astronomers, and the meeting of an astronomical society would be a scene of wild uproar, mingled with flying slates and lumps of chalk.

The asteroid trap should be declared to be illegal, and no asteroid captured in any camera trap should be permitted to be enrolled on the official planetary list. If this were done, asteroid-hunting would still remain the healthful

and improving sport of the true astronomer, and the trapper would take his deserved place with the poacher who explodes dynamite in trout streams and captures pheasants in nets.

Steel Buttons

The prejudices in favor of nobility are very strong in Italy, and, though family connections are prized so highly there, no man seems ashamed if he has no family to boast. In "Glimpses of Italian Society" the author says that she was astonished to hear a well-bred clergyman say gravely to a friend, also a man eminent for talents and fortune:

"Yes, there is a grand invitation at such a place to-night, but I don't go because I am not a gentleman; and the master desired I would let you know that it was for no other reason that you had not a card, too, my good friend, for it is an invitation for none but people of fashion, you see."

At all this no one stares, no one laughs; and it is accepted as the proper thing.

The same author adds: A woman of quality, near whom I sat at the fine ball Bragadin, inquired how I had passed the morning. I named several churches I had looked into, particularly that which they esteem beyond the rest as a favorite work of Palladio, and called the Redentore.

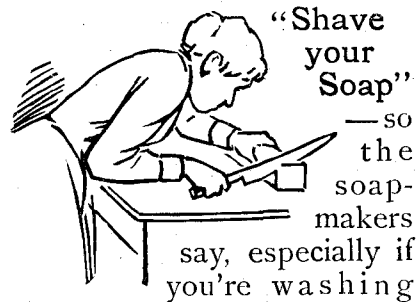
"You do very right," said she, "to look at our churches, as you have none in England, I know; but then you have so many other fine things, such charming steel buttons, for example," pressing my hand to show that she meant no offense.

A Literary Prodigy in China

The London "Daily News" says that the marvelous child mentioned in the Chinese classics who, at four years of age, could recite the 360 verses of the T'ang poetry, as well as the Ancient Book of Odes, has been eclipsed by an infant prodigy of the same age, who has presented himself at the recent Licentiate examinations in Hong Kong as a candidate for literary honors. The P'anyu Chehsien personally examined this tiny candidate, and found that the child could write a concise essay on the subject that had been given him, although, of course, in an infantile scrawl. It is observed by a local commentator that it now remains only for the Literary Chancellor to "pass" the prodigy ere he can be styled as "having entered the portals of the Dragon's gates"—that is, obtained the degree of "Siu-ts'ai," or Licentiate.

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years. Your Grocer and Druggist sell it.



Now, in the name of common sense, what's the use? When you can get **Pearline**, in powder form for this very reason, why do you want to work over soap, which, if it's good for anything, gets very hard and difficult to cut. Besides, **Pearline** is vastly better than any powdered soap could be. It has all the good properties of any soap—and many more, too. There's something in it that does the work easily, but without harm—much more easily than any other way yet known. 302

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

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50c. E. T. Hazeltine, Warren, Pa.

You have noticed that some houses always seem to need repainting; they look dingy, rusted, faded. Others always look bright, clean, fresh. The owner of the first "economizes" with "cheap" mixed paints, etc.; the second paints with **Strictly Pure White Lead.**

The first spends three times as much for paint in five years, and his buildings never look as well.

Almost everybody knows that good paint can only be had by using strictly pure White Lead. The difficulty is lack of care in selecting it. The following brands are strictly pure White Lead, "Old Dutch" process; they are standard and well known—established by the test of years:

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"ARMSTRONG & McKELVY" (Pittsburgh)	"FAHNESTOCK" (Pittsburgh)
"ATLANTIC" (New York)	"LEWIS" (Philadelphia)
"BEYMER-BAUMAN" (Pittsburgh)	"MORLEY" (Cleveland)
"BRADLEY" (New York)	"RED SEAL" (St. Louis)
"BROOKLYN" (New York)	"SALEM" (Salem, Mass.)
"COLLIER" (St. Louis)	"SHIPMAN" (Chicago)
"CORNELL" (Buffalo)	"SOUTHERN" (St. Louis and Chicago)
"DAVIS-CHAMBERS" (Pittsburgh)	"ULSTER" (New York)
"ECKSTEIN" (Cincinnati)	"UNION" (New York)
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For any color (other than white) tint the Strictly Pure White Lead with National Lead Company's Pure White Lead Tinting Colors, and you will have the best paint that it is possible to put on a building.

For sale by the most reliable dealers in paints everywhere. If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

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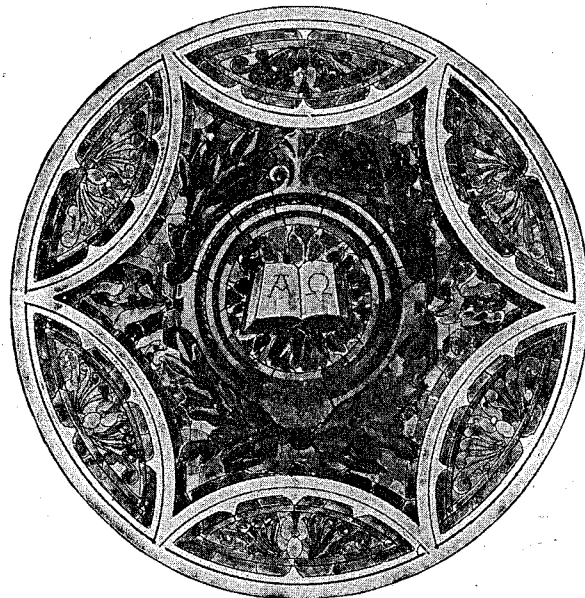
1 Broadway, New York.

During the Summer-time the housekeeper finds a slice of delicious Ham, just broiled to a turn, or a dainty sliver of Breakfast Bacon, furnishes a most appetizing relish with

Flesh, Fish, or Fowl

Only Grocers who really handle the BEST GOODS will supply the "Ferris" brand, but it is worth the Consumer's while to INSIST upon having these CHOICE MEATS.

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KING'S WINDSOR ASBESTOS CEMENT DRY MORTAR

TO ARCHITECTS, BUILDERS, OWNERS, AND OCCUPANTS OF HOUSES

Since the completion of five of the six sides of every room, hall, and closet consists of plaster, there is nothing in the economy of building upon which so much depends for neatness, elegance, and durability as perfect walls and ceilings. Yet, until the production of King's Windsor Asbestos Cement Dry Mortar (and that, too, at a price not exceeding the cost of fair common wall plaster), this feature in the art of building had not kept pace with other building improvements.

EXPLANATION RELATING TO OUR DRY MORTAR

Within the past three or four years we have made and sold about a million and a half barrels of our wall material known as KING'S WINDSOR ASBESTOS CEMENT, with which masons have mixed their own sand; but, finding that in some instances they have disregarded our directions as to the amount and quality of sand to be used with it, and not being thus able to guarantee results without having control of the quantity and quality of this essential ingredient, we have, therefore, recently established in connection with our Mills an extensive SAND PLANT, and now incorporate with our famous cement not only a suitable quality but correct quantity of the best selected, silicious, sharp bank sand, being itself first systematically treated—that is, thoroughly screened, washed, and sun-dried—thus providing a reliable and perfect wall material, ready for use, except the addition of water by the plasterer—and this is our WINDSOR ASBESTOS CEMENT DRY MORTAR.

ASSURANCE OF PERFECT WALLS AND CEILINGS

By this method, together with accurately proportioning all the ingredients (by automatic weighing of the same), we are now fully enabled to control the proportion, quantity, and quality, and homogeneous incorporation of all the materials, and thereby to guarantee perfect Walls and Ceilings.

HOW COMMON PLASTER IS MADE

The Indispensable Requisites in the Production of Wall Plaster, of whatever nature, are: 1st, suitable quality and preparation of the materials, especially the sand; 2d, proper proportions of the ingredients; and 3d, thorough and homogeneous mixing of the same. Neither of these requisites are or can be strictly or approximately complied with in making wall plaster by the usual means. The sand is seldom well selected, is never treated (that is, properly screened, washed, and dried); the materials are proportioned by guess, without pretension to the least accuracy, and never but partially incorporated or mixed—to do either of which by hand labor would be too expensive, and absolutely impossible on or at the premises where the plaster is to be used. Nothing short of an extensive plant and steam power renders it possible to produce properly made Wall Plaster, and this is why we can produce a superbly superior material for even less than a poorer article.

RELATIVE COST OF OUR CEMENT AND COMMON PLASTER

Though our material is infinitely superior to any wall plaster made of lime, hair, and sand, or other ingredients, our method of production enables us to more than compete with the cost of a fair quality of common (or any other) wall plaster, as will appear. The materials and labor for lathing, cornices, center-pieces, and finishing coat, and the labor for applying the plaster that constitutes the scratch and brown coats of given thickness, will cost the same whatever be the kind of plaster used for the scratch and brown coats; therefore, the relative cost of our Windsor Cement Dry Mortar and Common Plaster is narrowed down to the comparative cost of common plaster (for scratch and brown coats) stacked, wet up, and tempered, ready for the hod; and the cost of our Windsor Cement Dry Mortar, delivered, also ready to wet up. For comparison we will take Col. Gilmore's Formula for common plaster, which is employed for Government work and cited in Form Books as standard: Lime, 4 casks, at \$1.10; Hair, 4 bushels, at 25 cents; Sand, 7 loads, at 75 cents; labor for mixing, stacking, and tempering, \$3.75—amounting to \$14.15 for 100 square yards, or 14 15/100 cents per square yard. Our material delivered at the building, at our price, \$6.70 per ton (after deducting rebate for bags returned), for 62 1/2 sq. yds. is 10 72/100 cts. per sq. yd.—showing a difference in favor of our material of 3 43/100 cts. per sq. yd. This comparison refers to 3/4-inch ground work on wood lath, and holds good on all other lathing, brick walls, etc.

ADVANTAGES IN FAVOR OF WINDSOR CEMENT DRY MORTAR OVER COMMON HAND-MADE PLASTER

Though so far superior to all other wall plasters, it costs no more than common plaster, and, therefore, can be universally afforded and for all classes of buildings. It is three times stronger—three times harder—free from acid or any other corrosive or otherwise injurious chemicals. The water with which it is wet up is largely taken up by the set, and does not, therefore, evaporate, and so saturate the wood-work of the structure. It adheres stronger to brick, all kinds of lath and other building materials—is more easily applied—saves time, as the carpenters can almost immediately follow the plasterers—is not injured by frost after it has once set. As it is wet-up within the structure, the plasterers are not delayed by storms or freezing temperature. It can be used and finished in any way that ordinary plaster can—registers, thumbles, etc., can be cut in without extended injury—nails can be driven into it without blemish. It relieves Architects and Owners of apprehension and anxiety attendant upon the uncertainty of securing good walls and ceilings by the use of hand-made lime-and-hair plaster. It is particularly adapted for setting tiles, slabs, floor brick, topping off chimneys, and the like—can be applied without special skill and by any plasterer. Walls and Ceilings made of our Cement are stronger, harder, tougher, more tenacious and elastic—will not pit, chip, crack, or fall off—are less porous and therefore less absorptive of water, moisture, and germs of disease, hence more wholesome and sanitary and less expensive to paint—are free from filthy tropical cattle hair, asbestos being used for fiber. They are fire, water, vermin, and germ proof—being harder, are not easily defaced—being smoother, are more agreeable to touch and vision—being water-proof, can be cleaned by washing—and they obviate heavy cost of repairs.

Because of the superior strength, adhesion, tenacity, and elasticity of our Windsor Cement, it is applicable to factories, printing-houses, etc., on which common plaster would not stand the jar.

Send for complete treatise on the subject of "NEEDED IMPROVEMENT IN PLASTER FOR WALLS AND CEILINGS."

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